

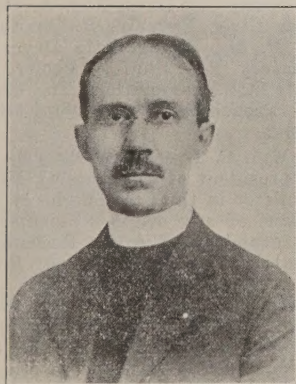
REFORMED CHURCH MESSENGER



Coolidge to the Colleges

Our doctrine of equality and liberty, of humanity and charity, comes from our belief in the brotherhood of man through the fatherhood of God. The whole foundation of enlightened civilization, in government, in society, and in business, rests on religion. Unless our people are thoroughly instructed in its great truths they are not fitted either to understand our institutions or to provide them with adequate support. For our independent colleges and secondary schools to be neglectful of their responsibilities in this direction is to turn their graduates loose with simply an increased capacity to prey upon each other. Such a dereliction of duty would put in jeopardy the whole fabric of society. For our chartered institutions of learning to turn back to the material and neglect the spiritual would be treason, not only to the cause for which they were founded but to man and to God.

Calvin Coolidge.

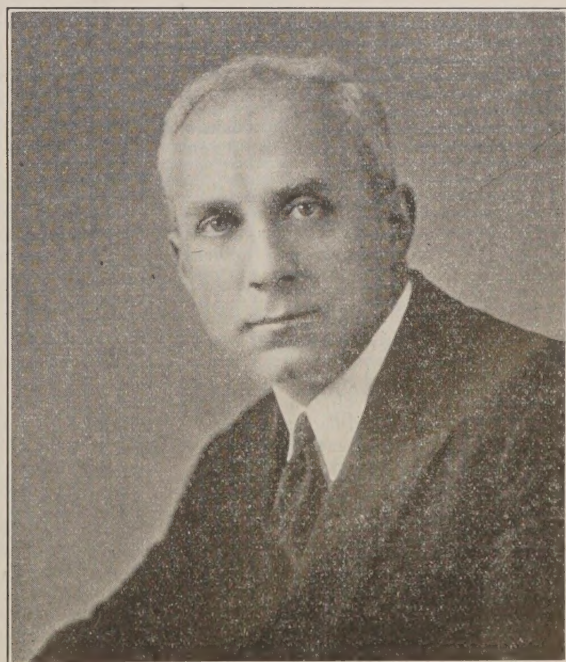


Upper Left: The beautiful new Christ Reformed Church, Marshall and Noble Sts., Norristown, Pa., dedicated May 17 and celebrating the 35th anniversary of the congregation on May 24.

Lower Left: The Rev. Benoni Bates (deceased), first pastor of Christ Church.

Lower Center: The Rev. John M. Peck, second pastor of Christ Church.

Lower Right: The Rev. Cyrus T. Glessner, present pastor of Christ Church, who has successfully led this flourishing parish since 1922.



PHILADELPHIA, JUNE 11, 1931

ONE BOOK A WEEK

THE EDUCATION OF THE WHOLE MAN

Those who are accustomed to reading the "Hibbert Journal" are always on the outlook for a new book from its brilliant editor, L. P. Jacks. These books come frequently, either in the form of essays or stories. They are scintillating in their style, penetrating in their insight into all the problems of the day, full of a racy humor, and, withal of deep philosophic insight. Dr. Jacks approaches even the most commonplace problem in a unique and illuminating manner. Who will forget the little book: "The Lost Radiance of the Christian Religion"? The title went around the world and the book was read by thousands—but the title alone was a book. The last book to come is one of the most interesting and vital of them all: "The Education of the Whole Man" (Harper & Bros.) If the book came from any other source than Professor Jacks—one or two others I might name—bearing this rather ordinary title, I am quite sure I would pass it by. Everybody has written upon this topic and every commencement orator this spring will talk upon it. But I knew I should find something new here and I was not mistaken. I found something very new.

Dr. Jacks has discovered that education is not for culture, not for truth, not for knowledge, not for enjoyment—although all these things may be by-products of it—but that education is a command how to live, what lines to walk in, what paths to choose, what to appropriate, what to avoid and shun. It is an imperative which if one disobeys he misses the real worth of life. A book exists not to impart knowledge but as a voice commanding you what to do and where to go. The message of the starry night is not one of astronomy but of command to live thus and so. Dr. Jacks tells us, when he made this discovery he at first resented it. It made him as one simply ordered about. Now he realizes that this is just what the universe does to us—orders us about and the wise man

will do everything in his power to learn and heed the will of the universe, and this is education.

The first part of this very interesting book is devoted to a discussion of the immediate form education should take in the light of this truth that it is a command to live in a certain way. It must necessarily all be directed toward creating and developing skill—not simply skill in some vocation but skill in living and working in the place we are put. Thus any number of men are placed in certain social environments—in a great city, we will say—and they have no power of adjustment to its life or problems and no skill of leadership in the surroundings. Real education will have created in these men skill to live properly in the circumstances to which their very education has called them and skill to adjust themselves to any mode of life. Education is both a command to go and a communication of skill to live wherever one must go. Here too, Dr. Jacks tells us what he means by the whole man. No education does any good which tries to develop only one faculty or one aspect of man's nature. Education must always begin with an attempt to awaken the creative instinct and power in man, but in any exercise of the creative powers intellect, imagination, emotion, mind, soul, spiritual faculties have part. In other words, these make up the whole man and any education which does not develop them in harmony is not worthy of the name.

About 50 pages of the book are devoted to a discussion of education for leisure. More than one-third of our life is leisure time. Some of us have been pretty well educated for the eight hours of work. We have been trained as carpenters or lawyers or doctors or teachers or engineers and do our work reasonably well. We know how to sleep and that does not worry us but when the leisure hour comes at evening or Saturday and Sunday come we are so helpless, so at a loss to know what to do with ourselves that we get tired planning to play than we do at working. Much of our education then ought to be in prepara-

tion for the right use of leisure and Dr. Jacks goes into this at real length. I cannot go into the suggestions here but they are very interesting and sensible. The fundamental contention is that leisure should be as creative as is work. The educated man will somehow be creating some worthy thing out of his leisure as out of his professional hours, serving the world in some way, making life more beautiful. There are many men educated to run big businesses who have also been so trained as to have the capacity to raise flowers or plant gardens or cultivate music or do a hundred beautiful things in the leisure hours. Dr. Jacks says that one of the things that makes the working classes hate the rich, in England, is that they make such fools of themselves in their leisure hours.

Other chapters of the book are concerned with such topics as: "The Road to Enjoyment," "The Coeducation of Mind and Body," "Education and Sex," "Democracy and Culture" and "Adult Education." I found the chapter on education and sex very suggestive and I would like to have the reaction of parents and educators to it. It is a plea not to separate sex education from the perfecting of the whole man. Dr. Jacks does not believe you can deal with it as a sort of special, secret subject. His main contention is that where youth is educated to create and are engaged in ardently fostering great causes, where the lives of young people are too full of and they are too interested in what they are doing to misbehave themselves, the sex problem takes care of itself. Sex becomes a vitalizing force helping rather than hindering the fulfillment of fine things. Dr. Jacks gives us the hint of the direction the sex problem ought to take in the following words: "to devise for education a form into which the sex urge of human beings shall enter as a vitalizing element, no longer to be shunned as a poison or bludgeoned as an enemy, but welcomed and given a place among the driving forces of high culture."

Frederick Lynch.

THE CENTENNIAL MEETING OF THE CLASSIS OF NORTH CAROLINA

The Centennial meeting of the Classis of North Carolina was held in Brick Church, Guilford County, N. C., May 21-24. This meeting was held on the same spot and in the same building with modifications, in which the Classis was organized at the same time 100 years prior. Several years ago the Classis appointed a Committee consisting of Dr. J. C. Leonard, Rev. J. D. Andrew, and Elder Elmer Everhart to arrange for this Centennial meeting. Under the direction of the Classis, this Committee placed a bronze tablet over the pulpit in Brick Church, on which is found the following inscription:

1831—Centennial—1931

THE CLASSIS OF NORTH CAROLINA
REFORMED CHURCH IN THE U. S.

THIS RELIGIOUS BODY WAS
ORGANIZED IN BRICK REFORMED
CHURCH, GUILFORD COUNTY,
NORTH CAROLINA, MAY 21-24, 1831,
WITH THE FOLLOWING MEMBERS
REPRESENTING 17 CONGREGATIONS.

Rev. William Hauck
Rev. John H. Crawford
Rev. John G. Fritchey
Rev. Daniel B. Lerch
Elder Colonel Philip Hedrick

Elder Colonel Daniel Clapp
Elder Colonel John Hoke
Elder Adam Roseman, Esq.

The Centennial Sessions of the Classis
were held in the same Church building,
beginning May 21, A. D. 1931, with
56 congregations and 44 ministers.

Under the direction of this Committee, the following program of religious services were arranged: May 21, at 8 P. M., opening sermon, Pres. Banks J. Peeler. May 22, at 8:30 A. M., Holy Communion; at 11:30 A. M., Early Settlers of Brick Church Community, Wm. Thornton Whitsett; at 7:30 P. M., S. S. Development of a Century, Rev. H. I. Stahr, D.D., Philadelphia; Development of Our Educational Work, Rev. Milton Whitener. May 23, at 11:30 A. M., Care of the Orphan, Rev. Wm. H. McNairy, Supt. of Nazareth Orphans' Home; at 7:30 P. M., Ministers of Classis in 1831, Rev. J. C. Leonard, D.D.; Elders of Classis in 1831, Rev. J. D. Andrew. On May 24, at 9:30 A. M., Brick Church, Rev. C. E. Hiatt; Development of the Missionary Spirit of a Century, Rev. J. C. Peeler; at 11 A. M., in the Church, Centennial Sermon, Rev. Chas. E. Schaeffer, D. D., President of the General Synod, Philadelphia; at 1:30 P. M., in the Church, Foreign Missionary Development of a Century, Rev. J. M. G. Darms, D.D., Philadelphia; at 6 P. M., Vesper Service

on the Lawn, Our Boys, Rev. A. O. Leonard; Our Girls, Rev. W. R. Shaffer; and at 7:30 P. M., Evangelistic Development of a Century, Rev. Shuford Peeler, Sec. of the State S. S. Association; The Century's Earnest Preaching of the Word, Rev. W. C. Lyerly.

Rev. Wm. C. Lyerly of Greensboro was elected president of the Classis. He is the only minister in the Classis who is a lineal descendant of any original member, being a great grandson of Adam Roseman, Esq. Immediately upon his election, Rev. Mr. Lyerly presented the Classis with a gavel made from the wood taken from the home in which Adam Roseman was living at the time of the organization of the Classis. Elder W. Z. Greer was elected Vice-President, who by marriage is connected with the family of Col. Philip Hedrick, another elder of the first sessions. Miss Mary Lee Haren was presented to the Classis as the first lady delegate elder. She and Mrs. J. L. Murphy, widow of the sainted Dr. Murphy, are the only ladies serving as elders in this Classis. Miss Haren was elected Reading Clerk. Lic. Roy C. Whisenhunt was elected Cor.-Sec.

The business of the Classis was conducted May 22 and 23. A fine spirit of unanimity prevailed throughout the sessions. In connection with the report of

(Continued on page 19)

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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Conferences, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

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EDITORIAL

CRITICIZING THE FEDERAL COUNCIL

When one considers the diverse elements of which the Federal Council of the Churches is composed, the wonder is not that there should be criticism of its work, some of it chronic and some acute, but rather that so little of this criticism in past years has proven to be seriously divisive and disastrous. To steer between Scylla and Charybdis and offend neither radicals nor conservatives was never an easy task, either for an individual or an organization which is alive to serious issues. On the whole, we have great reason to be thankful that the spirit of reactionary exclusiveness and dogmatic intolerance has not more gravely handicapped the influence or diminished the prestige of this co-operative movement which has proven to be so great a blessing during the past quarter of a century.

It was obvious to anyone who was acquainted with a certain section of the religious press during the last few years that opposition to certain activities of the Federal Council was being cultivated and to some extent organized. A recent report on Birth Control formulated by a Commission of the Council which had given long and serious study to this controversial question, was permitted to be published by the Administrative Committee. Indeed, there was a majority and minority report and both were printed without comment or approval on the part of the Administrative Committee, as serious and well-considered studies of a difficult problem, by a body of high-minded men and women. The publication of this report crystallized the issue and brought to a head the contention that "the Federal Council has no right to speak on such an issue, unless it has received the consent of its constituent bodies." As a matter of fact, of course, the Federal Council never presumed that it had such right, and frequent explanations have been made with regard to what is involved in such pronouncements on the part of Committees or Commissions of the Council. Such reports, designed to provide the Churches with accurate information as a basis for forming their own judgments, are not to be regarded as in any sense declarations of the policy or attitude of the Council or of any of the denominations of which it is composed.

To those who realize the trend of things, it was a disappointment but not a surprise that the Assembly of the Presbyterian Church (South) should have taken an action with-

drawing from membership in the Council and also from all further efforts at organic union with other Presbyterian and Reformed Churches. It is gratifying that the Presbyterian Church (North) and the Northern Baptist Convention realize more fully the importance of having some symbol of the essential unity of Protestantism, and continue to believe that the Federal Council is most suitable and necessary as such a symbol. According to our expectations, the United Presbyterians also declined to retreat from this ideal of fellowship. Some of the leading judicatories of the United Lutheran Church are asking their General Council to dissociate itself entirely from the Federal Council, but their relationship in the past has been only "consultative" and not a full-fledged alliance.

In an article of beautiful spirit and seasoned judgment in the *Christian Intelligencer*, Dr. John H. Warnshuis, representative in the Federal Council of the Reformed Church in America, says wisely in answer to those who advocate a policy of retreat from this great federated movement of Protestantism: "Criticism of the Federal Council is to be commended. It is a body that needs watching and control. Knowing intimately those who are most active in its work and influential in establishing its policies, I can say with assurance that the Council is very responsive to expressed opinion in its member denominations and anxious to an extreme degree to conform to the will of the Churches. But I am deeply pained by the suggestion that we should withdraw on the ground that in the Council we are associated with un-Christian men and women. Let us leave such excommunications to the gentleman in the Vatican. It is the Council as a whole that we must judge and not one or two individuals of whose orthodoxy we are suspicious. Shall we reject all the good that has been accomplished because of some things that offend? If there is chaff, shall we throw away the grain? It is not to be expected that we shall be in agreement with everything that such a diverse body as the Christian Church executes. The necessity may arise of expressing our disagreement by withdrawal, but the wiser and more statesmanlike course, and I venture to add the more Christian course, will be to seek correction of the errors from within, where our influence is considerable. The Federal Council has tremendous possibilities for good and evil. Through

if our Church can function in problems and tasks that we cannot touch by ourselves. Shall we cast aside this opportunity and leave the Council to its own fate? Our withdrawal is not going to change the Council. Our co-operation is going to count mightily in determining its character and work. To step out is to nullify our influence in some of the most important questions that confront the Church of today."

We cannot but believe that such sensible counsel as this is likely to prevail and, with the co-operation of the great communions of Protestantism, the Federal Council will go on to ever-increasing usefulness.

* * *

RELIGION AND NATIONAL LIFE

Our London correspondent reports a notable speech at the Spring Assembly of the Congregational Union in London by Mr. Baldwin, the former premier of Great Britain, on "Religion and National Life." It is a significant and welcome fact, he says, that Mr. Baldwin, who is a Churchman and a leader of the Conservative Party, should find so hearty a welcome from the heirs of the Congregationalist tradition; for, as Mr. Peet says, the Congregationalists have been largely not only dissenters from the Church of England, but in the other political camps. It may be said, however, that any group of Christian people anywhere should be grateful for such a message from an eminent statesman. Mr. Baldwin declared that he did not deplore the spread of the spirit of Hellenism, which meant among other things the growth of knowledge and the spread of art. However, he emphasizes with great urgency that there are aspects of the contemporary secular revival with which religion cannot and must not compromise.

"To elevate every desire, however obscure, into a good because it is desired might be the way of all flesh, but it is not the way of the Cross," cried Mr. Baldwin. In the face of this anarchy the Church will not win the enthusiasm of youth by lowering its terms. "The real tragedy of the position in which the young find themselves today arises from the collapse of the orthodoxy of past generations and the failure to replace it by a confident, coherent faith applicable to the conditions of today." He went on to say as a layman what he thought the Church ought to do. The Churches should cultivate their own garden—the garden of religious life—and strive to grow within it the finest fruits of the Spirit. They should welcome the increase of knowledge, but not imagine that discoveries in the world of mathematics or physics or biology could reduce our difficulties on the moral plane. "That is a world," he said, "neither of quantity nor of chemical action, but of values."

Mr. Baldwin is everlastingly right in placing the responsibility on the generation now in control of our politics and diplomacy, our business and educational institutions, our literature and amusements, our Churches and homes. It is the business of religion to give men a sense of proportion and perspective, to teach them to put first things first. We shall not persuade our children to adopt the Christian idea of values so long as their fathers and mothers magnify trifles and minimize the things of the Spirit.

* * *

UNFORTUNATE

These 5 to 4 decisions of the Supreme Court are always unfortunate. The will of a single man determines what is legal and what is illegal for any citizen or anyone desiring to become a citizen. One of the most unfortunate of these decisions, moreover, is that which forbids any man or woman to become our fellow-citizen who is not willing to promise in advance to bear arms in any war which Congress may see fit to declare, even though conscience may condemn that war as altogether unjustified. Of course we cannot help believing that Chief Justice Hughes and Justices Holmes, Brandeis and Stone are right in refusing thus to impose a religious test on anyone who wants to be an American citizen. One of our dear friends was recently told by a United States Senator that there is no room in this country for any man or woman who puts the teachings of Jesus Christ above the orders of the government. Of course, the deportation of Quakers and other "conscientious objectors" has not as yet been officially decreed. But that

might logically follow such a decision, which in essence asks us to obey the voice of man rather than the voice of God. And yet our Congress has solemnly covenanted to settle all future international controversies by pacific means and has renounced war. Therefore if we are true to our pledges there will be no need of demanding that our citizens shall be willing to go out and plunge bayonets into the bodies of their brother men or to attempt to annihilate women and children with bombs and poison gas.

* * *

MARY OF MAGDALA

This brieflet is written for the purpose of calling attention to the probability that this good woman's reputation has long been improperly clouded. It is true that she had been grievously afflicted, but how? In Luke's gospel, we read that Jesus was accompanied by "certain women who had been healed of evil spirits: Mary that was called Magdalene, from whom seven demons had gone out, and Joanna the wife of Chusas Herod's steward, and many others;" but it is not said, nor intimated, that those demons were the demons of lust; indeed, in nearly every instance where it is stated that demons were cast out it is plainly declared that they were the demons of insanity. In the case of the man in the synagogue (Luke IV:33f), "that had a spirit of an unclean demon," it was plainly a case of insanity. It was called an "unclean spirit" in the case of the man that had his dwelling in the tombs, but the unclean spirit was also a demon; for in the case of the Syrophenician Woman's little daughter, it is stated that she "had an unclean spirit" and the mother besought Jesus that he would "cast forth the demon out of her daughter." The little boy, that was doubtless afflicted with epilepsy, was possessed of a "spirit," and as his father was bringing him to Jesus, "the demon dashed him down and tare him grievously. But Jesus rebuked the 'unclean spirit', and healed the boy." Now the fact is that in all these cases the sufferers were the victims of disease and not of lust. The contention here is that Mary of Magdala was also a probable victim of insanity.

There is not a particle of evidence in the gospels that she was ever a harlot. It is true that in the chapter preceding that in which it is said that seven demons had been cast out of her, the story of the harlot that anointed the feet of Jesus at the feast of Simon is told, but it is well understood that the gospel stories are not vitally related one to another. The Evangelists wrote down what they recollected in an unconnected way. There is no good reason for the inference that Mary of Magdala was herself unclean, even though she had been in the possession of "unclean spirits," or demons.

It may be suggested further that Mary of Magdala was so closely associated with the women that ministered to Jesus militates against the notion that she had been formerly a bad woman. Possibly in that age pure women would not have recoiled from the touch of the impure with such aversion as is now observed, but it is hardly presumable that a harlot would have been encouraged to form one of the company of lovely women who enjoyed the distinction of being the intimate associates of the Lord Jesus.

Mary of Magdala must have been a beautiful woman, not necessarily in form and feature, but in spirit, in soul. She found her highest pleasure in being with and ministering to her Lord and Saviour. She was one of those that stood with saddened soul and tearful face and gazed on the tragedy enacted on Calvary. She was one of those who came early to the tomb on the first day of the week to perform the last loving service to the body of Jesus; and it was Mary of Magdala to whom the Lord first manifested Himself, and to whom He spake the one dear word "Mary", and from whom He received in reply that other beautiful word, "Rabboni!" It is inconceivable that the soul of that lovely woman had suffered the stain of harlotry!

* * *

—R.

A CAMPAIGN OF DECEIT

We were conversing the other day with an active Churchman who has become a bitter opponent of the Eighteenth Amendment. He admitted that he had paid little attention to the Church papers, as he had been "too busy" to do so

in recent years. He had not been too busy, however, to read glaring newspaper headlines and a few articles in wet magazines, nor to listen to the statements of certain business associates who had more zeal than knowledge. This friend of ours had become convinced that the great evil of racketeering in America is directly and entirely due to Prohibition, and he also accepted the claim that far more hard liquor is consumed in our country today than in pre-Volstead days. For these two reasons particularly, he felt it his duty, he said, to advocate the repeal of the Eighteenth Amendment.

With regard to the first of these he had, of course, no proofs. He had been told that certain police officials had made the statement that "all their troubles" in dealing with the underworld arose from our "unwise and unenforceable liquor laws." It is very easy to make such statements, but it is an entirely difficult thing to produce the proofs. Attorney General Mitchell, head of the Law Department of the United States Government, who has made a long and painstaking study of this involved problem, says that "only twenty per cent of the revenue of racketeers comes from the liquor traffic." In the face of this official finding by our legal expert, it is at least somewhat dangerous to accept anybody's loose claims that racketeering is the product of Prohibition.

As to the amount of liquor consumed, our friend has just sent us a clipping of the amazing statement issued to the press by the Association against the Eighteenth Amendment, in which they "estimate" that the American drink bill now amounts annually to more than \$2,848,000,000. It should not be difficult for any thoughtful person to see the absurdity of such an estimate, which it has been well said is composed "of one part guess work and five parts desire to discredit Prohibition." There is no record of the extent of the sources of supply of contraband booze, and obviously there can be none under present conditions. Instead of accepting such wild and woolly "estimates" from those who are seeking to defeat and discredit our present laws, would it not be better for Church people to ask such questions as these: What are these wet organizations doing to reduce the traffic in intoxicants? Does the record of the great mass of their leaders reveal them as friends of temperance in the past? Are they finding satisfaction in the amount of liquor now being consumed? Is it their desire that even more shall be used, so as to prove Prohibition impracticable? If not, why are they doing all they can to make it as difficult as possible to enforce the law and the Constitution of our country? And if Church members persist in reading the statements issued by avowed Wets, would it not be fair at least to hear the Dry side before jumping to conclusions?

* * *

THE CHURCH PAPER MERGER

Recent reports about the action of several Synods on the subject of merging our English Church papers appear to have awakened no little concern on the part of some MESSENGER readers. Some have written to ask whether this means that their favorite Church paper will become a monthly instead of a weekly; others are alarmed lest it means a paper seriously changed in spirit, if not in form. "The MESSENGER is just about perfect as it is, and we don't want any changes that will destroy its identity or high character," writes a dear friend. Some shut-ins have been particularly solicitous lest the proposals apparently favored by the Church may mean a backward rather than a forward step, and from various sections we have requests for an explanation of the steps already taken. Our friends will do well to bear in mind the following facts:

I. The General Synod of 1929, in answer to an overture from Ohio Synod, recommended the merging of the three English Church papers, THE REFORMED CHURCH MESSENGER, *The Christian World* and *The Outlook of Missions*, and instructed the Board of Christian Education to arrange this merger, if found feasible.

II. The Board, in carrying out this instruction, arranged for the formation of a Joint Committee representing all of the agencies interested in the publication of these three journals.

III. The Joint Committee met in 1930 and formulated a general statement of the facts in the case, which was submitted by direction of the Board of Christian Education to the District Synods, for an expression of judgment concerning the desirability of the merger.

IV. All the Synods voted favorably, except the Synod of the Northwest. The favorable action of three District Synods (Ohio, Midwest and German of the East) was, however, contingent upon the condition that the joint paper should be printed at the plant of the Central Publishing House in Cleveland, O.

V. The Joint Committee met again this year, noted the actions of the various District Synods, requested further action by the Synods in view of the condition laid down, and overtured the Trustees of Central Publishing House to report to the Board of Christian Education the terms on which they would agree to place the Central Publishing House under the ownership and control of General Synod, if the joint paper were published in Cleveland.

VI. The Eastern and Pittsburgh Synods, meeting this Spring, have expressed themselves overwhelmingly in favor of the merger and have agreed to the publication of the joint paper in Cleveland, on the condition that the Central Publishing House come under the control of General Synod. The other District Synods have not as yet had time to act on the proposal.

VII. The Central Publishing House has not as yet reported to the Board of Christian Education, but will likely do so in the near future.

Whatever the final decision, it will of course require considerable time after the meeting of the General Synod of 1932 to settle all the details involved. Much will depend upon the attitude of the Synod of the Northwest and of the present management of the Central Publishing House. In the meantime we think we can assure our readers that, if the merger should be consummated, their favorite journal would not disappear. The merged paper would, of course, be a weekly. And instead of having the MESSENGER die, the idea would be to conserve all its qualities worthy of preservation and add to them all the virtues of the other journals entering into the merger. One issue a month would doubtless be an illustrated missionary number in which all the worth-while features of the *Outlook of Missions* would be perpetuated. And the *Christian World*, as well as the MESSENGER, would contribute something of its own life and genius. All together would aim to reveal the Reformed Church at its best. Let us therefore await the final decision of these various agencies with such patience as we can muster. Great bodies move slowly, especially when so many interests are involved.

* * *

PUNCTUALITY

"Redeeming the time." St. Paul

While most moralists would probably appraise punctuality as one of the subsidiary elements in character, its value as a lubricant in preventing many of the irritations of life can scarcely be over-estimated. The habit of being on time is primarily a social virtue because it has to do with the rights of others. Few experiences are more exasperating than waiting for the lackadaisical appearance of another with whom one has a definite engagement. It is one of the paradoxes of life that many people who are scrupulous in meeting their fiscal obligations are utterly lacking in sensibility when it suits their convenience to misappropriate the time of others.

A speaker who is five minutes late before an audience of three hundred is immediately responsible for the loss of twenty-five hours, to say nothing of the inconvenience he causes and the irritability he arouses. If such considerations are kept in mind there will be little danger of our failing to observe those informal contracts in which we engage to be at Church or other place of assembly on or before the appointed hour.

Usually lack of punctuality is tolerated as a peccadillo, but this is only because few people realize the waste of time and the leakage of nervous energy that it causes. There is no excuse for the habit of tardiness, for the heavens declare against it in every rising and setting sun, in the chang-

ing of the moon's phases, and the precision with which the planets and the stars move on their appointed ways. Here there is no waiting for unkept appointments, and no annoying delays. And while the parallel cannot be fixed too rigidly, since life demands some leeway against unforeseen circumstances, the exactitude of the clock of the universe should be the standard for which we strive in our business and social relationships.

But while, as we have noted, punctuality is a social virtue, it is also an individual virtue. In essence it is *the realization of the value of time*. Promptness in the discharge of duty releases the mind for its other obligations and for those marginal interests which lie beyond our routine tasks. Punctuality makes for leisure, and leisure properly used makes for riches of the spirit. Each day is a little life, and if its winged moments are skillfully captured and forced to yield their essence, our knowledge, wisdom and understanding will increase and a finer and truer spirit be developed in us. Thus though punctuality may seem to be a prosaic quality, it is very closely allied to the highest elements in human personality.

—J. A. MacC.

* * *

The Parables of Peto the Penman

THE PARABLE OF THE COMPETENT DIRECTOR

"The Ministry of Music" is a phrase that is Going Over Big on Church programs. It is a happy phrase, but it doesn't always minister to the highest in man nor, through man's musical ability, to the All-Highest.

Whether the patient pew holder has suffered more from poor preaching than from poor music, who shall decide?

But both the Pulpit and the Choir Loft are registering rapid improvement in these days of good radio reception.

A retired grand opera and concert singer has settled in the Penman's town. He looked about for an avenue to keep his voice facile, and hit upon our choir. This was a great honor. The chorus would do wonders, and it did; but if ever there was a martinet of the baton, the boys and girls of that choir have learned the significance of the word, "Director". He counteth and halts the practice and wilts us with an epigram. He shouteth and stoppeth the singers to explain the musical nomenclature. He gets the ear of the vocalists. He illustrateth by singing the score and we look wise. Then on again, but the tempo is wrong, or a singer is off pitch, or the attack is poor, or a voice is wavering and uncertain, and we begin again. Faces scowl, tenors sulk, basses grumble, sopranos clear their throats. Another attempt, and it pleaseth the Director and praise is forthcoming. And the Choir doeth things; they are truly worth hearing.

And it occurred to the Penman that if we could have a Super Director of congregational affairs who insisted upon a more than 40 per cent passing average, matters might mend in the pew and behind the pulpit. Prophets speak of a Modified Modern Church that will weather the trend of the times away from the Church. A hard-headed, clear-spoken efficient Director of Affairs may be nearer at hand than we imagine. But the Penman is speculating who would pay such an Expert, and to what an extent the half-hearted members would yield to his driving methods. After all, a congregation is not a unit like a choir, and to get harmony out of five hundred persons is a harder task than the Governor of the Keystone State has undertaken when he tries to get the Legislature to put across his program of reform. The Doctor says, "Now say, Ah." The Director commands, "Sing piano." We obey. But let the Preacher say, "Come, give, pray"—and, alas, the result is negligible.

Karl Barth and Professor Zerbe

THEODORE F. HERMAN

American students and teachers of theology owe the Rev. A. S. Zerbe, Ph.D., D.D., a large debt of gratitude for the publication of a book, entitled "The Karl Barth Theology or The New Transcendentalism."* The movement inaugurated by Karl Barth is so young that its very name is still unfamiliar to many outside the cradle of its birth. Moreover, it differs so radically from every current type of theology that a correct interpretation and a fair evaluation of it present major difficulties even to the professional expert.

But the inherent difficulties of Barthianism are fully matched by its importance. Since Schleiermacher and Ritschl, no theologian has appeared whose writings have created a commotion remotely comparable to that of Karl Barth and his followers. Due to him, there is today a fluttering in every theological dovecote the world over. And a veritable deluge of controversial and constructive literature is inundating and refreshing the theological landscape that had become sterile under the cultivation of Modernism, and barren under the tillage of fundamentalism.

"A plague upon both your houses," cries Karl Barth, this stormy petrel of theology. And, forthwith, he hales theologians of every type and stripe into his court of last appeal, to show their spurious assets, their counterfeit theology, and to confess, under duress, their total bankruptcy and insolvency. He reaps admiration from many, and vituperation from not a few. He has been hailed as a modern Augustine, and his opponents have called his theology

all manner of bad names (Desperado Theologie, Marcionite Sheetlightning, etc.) But, whether you place Barth on a pedestal or in the pillory, you cannot ignore him. He compels thoughtful men to say either yea or nay to his tremendous theism; and, if nay, to validate their dissent.

You cannot ignore Karl Barth because, in his own way, he sums up our age. He is an answer, one answer, to its bitter need of God and to its inarticulate cry for redemption. And his answer bears the mark of deep sincerity and great originality. Somehow, it sounds like an echo of other times, older and happier for religion and theology than our distracted age. You may accept this Theology of Crisis or you may reject it, but you must needs reckon with it as being the most significant theological movement that has appeared since Schleiermacher.

It is not a small matter, therefore, for Dr. Zerbe to present us with this timely volume, the fruit of wide reading and of discriminating reflection. It is a welcome and much-needed tool for the well-equipped theological workshop. Hitherto the English books on the Barthian movement were few and fragmentary. And the voluminous German literature, especially the writings of Barth and his associates, taxed the patience and faith, even of saints, to the utmost. It does full justice to the proverbial profundity and obscurity of German theologians. Dr. Zerbe's welcome addition to the English literature on Barthianism will enable any man of average mentality, be he layman or clergyman, to acquaint himself with the main facts and features of this movement. It richly deserves a prominent place in the libraries of busy ministers and of intelligent laymen. I desire to recommend it warmly to the readers of the "Messenger."

It seems meet and right that this comprehensive volume should come from the pen of a Reformed teacher, for the Barthian movement itself is of Reformed lineage. Its epigones are gathered from many creeds, but of the quartet of its founders, three, viz.: Barth, Brunner, and Thurneysen, are ministers of the Reformed Church; even as Schleiermacher, their bete noire, was the son of a Reformed manse. The Reformed pedigree of the Barthian movement is plainly evident in its uncompromising theism. It is Calvinism redivivus, though with marked modifications.

And it would seem that a modern Calvinist (if I may so label Dr. Zerbe) approaches Barthianism with a certain affinity of spirit that would predispose his judgment of its merit to partisanship. That expectation is fulfilled in Dr. Zerbe's book, at least in some measure. Throughout its pages he voices his appreciation of certain Calvinistic emphases that Modernism has either denied or denatured.

It is all the more significant, therefore, that his final estimate of Barthianism is unfavorable. The closing chapter of his book bears the caption, "Inadequacy of the Barthian Dualism and Transcendentalism." Here the author sums up his critical objections to the basic principles and pronouncements of the movement. He reaches the conclusion, "It is a theological upheaval in which scarcely one stone remains in its original place. This would not matter, if the cataclysm revealed the true order, but that is questionable." And, further, "the outstanding merit of Barthianism is the emphasis in God as Creator and the Christian religion as a supernatural, transcendental order through the revelation in Jesus Christ. These and related positions, though well taken, are in our judgment maintained with such ques-

*The Karl Barth Theology or The New Transcendentalism. By Alvin Sylvester Zerbe, Ph.D., D.D., Professor Emeritus, Central Theological Seminary, Dayton, Ohio. 278 pp. Price, \$2.25. The Central Publishing House, 2969 West 25th St., Cleveland, Ohio.

tionable unity and consistency and with so many departures from classic Lutheran and Reformed confessions that among European theologians there is almost 'ein allgemeines Schütteln des Kopfes'."

In his preface, Dr. Zerbe says, "The primary purpose of this book is to report from the voluminous Barthian literature whatever directly or indirectly seems to reveal the fundamental and organizing principle or principles (there being several) of these thinkers." The author's performance exceeds this prefatory promise. He also appraises and evaluates what he reports. Nevertheless the conspicuous merit of the volume is its character as a source-book on Barthianism. By means of copious translations, epitomes, and quotations it furnishes the reader ample and authentic data of the movement, thus enabling him to form a judgment of its merits. The diffusion and repetition incident to this method mar the architectonic design of the book, but the reiteration of the fundamental principles of the movement will help many readers to grasp more readily their full meaning. The book also contains brief biographical and historical data of the founders of Barthianism, together with a mention of their friends and foes. In passing one regrets that so many needless misprints of names and nouns disfigure its pages.

It is manifestly impossible in this article to enter upon a detailed discussion of Dr. Zerbe's magnum opus. Suffice it to say that he divides it into three parts, containing fifteen chapters in all, with numerous subdivisions. The headings of these main parts are, Prolegomena to Barthianism, Barthian Dualisms, and Barthian Transcendentalism. In this full and fair presentation of the claims of Barthianism, the author is a safe guide for his less informed brethren into the dark and devious passages of this latest bulwark of Protestant theology. He knows and understands the canonical writings of the cult, all of them in German. Like many others, he feels deeply their religious fervor, but he questions their theological and philosophical force. As Prof. Adolf Deissmann of Berlin remarked to this writer, "The Barthian movement finds much anklang, but little Anhang."

It is one of the merits of Dr. Zerbe's book that he realizes clearly that, ultimately, Barthianism raises anew the epistemological problem. One may agree or disagree with the devastating critique of a Princeton theologian that it is "a philosophical speculation without Biblical support or sound philosophical reasoning," but it admits of no debate that Barthianism rests primarily on a Neo-Kantism theory of knowledge. It bases its theological corollaries on Kant's phenomenalism and critical skepticism. It must stand or fall with the validity of Kant's reasoning concerning the noumenal, and its total exclusion from the world of human experience.

Dr. Zerbe also questions, very properly, the exegetical method of the Barthians. It may not be "allegorical," in the strict historical meaning of that term, but it certainly is violently subjective. Barth's "Romerbrief" may be good homiletical literature, but it is not a true exegesis of this epitome of Pauline theology. Yet, the biblicism of the Barthian movement is an organic part of the whole. One notes with surprise that Dr. Zerbe seems to regard it as anomalous in a theology that stresses, as none other, the supernatural character of God's revelation to man, and therefore, as contradictory and objectionable. The very radical attitude of Barth and his followers toward our biblical records must needs be objectionable to a devout bibliest, but, in its Barthian setting, it is neither contradictory nor anomalous. Indeed, it is the direct and inescapable corollary of the Barthian postulate of a total and eternal antithesis between the divine and the human. Thus, the Bible, as an historical product, shares the nullity and falsity of all things hu-

man. It is not the Word of God, though, mysteriously, this Word of God is found in its pages. The apparent contradiction of such a position is merely one instance of the irrationalism of the Barthian theology, and a single illustration of its dialectical method.

But it is time to bring this review to a close. The writer wishes to express his personal appreciation to the author for a most useful and timely task well performed. In the main, he agrees with his final verdict concerning the adequacy and validity of the Barthian movement. But



OUR FLAG

(A Flag Day Tribute to
"Old Glory")

Bowed beneath her colors,
Reverently I stand;
Millions more are bowed today
Throughout our own broad land.
Serene beneath her colors—
The red and white and blue;
Fervently and loyally
Millions of others too.

My heart I feel within me
Beating on with pride,
Showing plain a vanity
I simply scorn to hide.
She stands for love and honor,
Respect and mercy too;
God help the man who fails her
In the things he ought to do.

Liberty beneath her folds
True men do guarantee;
Unfurled she floats o'er us today,
A symbol of the free.
God grant that men shall bare their
heads
Whene'er they pass her by;
Brave men have fought to keep her
free,
For her brave men would die.

Harry Troupe Brewer.

Hagerstown, Maryland.

his adverse judgment is based upon reasons and convictions that differ from those of his learned colleague.

It would appear that Dr. Zerbe's critical strictures of Barthianism rest mainly upon Fundamentalism. He judges both its religious merits and its theological defects from the point of view of biblical and confessional orthodoxy. But, in my humble judgment, fundamentalism fights Barthianism with weapons that are dull.

We need a new apologetic of Christianity, as a revealed and redemptive religion, for our distracted age. It is this felt need, and the total inability of our inherited theologies to satisfy it, be they fundamentalist or Modernist, that explains the vogue of Barthianism. It arose in an age marked by the disintegration of every objective norm in all the spheres of life, when men are vainly striving to find sure goals and great destinies in a mechanistic universe. It proclaimed its amazing paradoxes in a Europe devastated by war, disheartened by years of post-bellum failure and frustration, and disillusioned by the impotent failure of Christianity to establish the Kingdom of God by its alliance with reason and democracy.

It was the growing despair of relativism, in all its shapes and forms, that invested

the theocratic absolutism of the Barthians with almost oracular force. For into this cultural chaos of our times came Barth with his bitter arraignment of organized Christianity for its alleged betrayal of absolute God to science and to socialism, for its cowardly compromise with reason and morality for the establishment of God's Kingdom—Barth and his followers with their tremendous theism, their uncompromising transcendentalism, their protest, and their program.

We must grant, I think, that these men have much to tell us that demands our earnest consideration. For who will deny that, in the century initiated by Schleiermacher, the traditional theology of the Church has undergone a progressive process of disintegration into historical and psychological data of human experience? Who can doubt that in this process, the notion of a transcendent and absolute Deity has, not only been humanized, but often, volutalized to a point where God becomes a pale abstraction?

Now Barth hoists his danger signal against this rushing tide of subjectivism and relativism that threatened to engulf Christian theology in its maelstrom, against every type of anthropocentric and egocentric theology. He forces the whole theological world to focus its attention squarely upon its major issue and its greatest problem, viz.: God and His revelation. "The absolute transcendence of God"—that which science consigns to the limbo of mythology, that which our boasted culture disdains as a pessimistic denial of humanism, that which even Christian thinkers have sold for a mess of pottage: that Barth boldly inscribes upon his banner as the supreme fact of life, and as the solution of all its insoluble problems.

But it is one thing to assimilate Barth's theocentric point of view, and quite another thing to appropriate his Theology of Crisis. The former is absolutely necessary, as the much-needed corrective of current theological thinking. The latter I deem impossible because, whether tested by reason or religion, whether tried in the tribunal of history or by the gospel of Jesus Christ, the Barthian theology is true neither to fact nor to faith. In the last analysis, it is a philosophical dogmatism that lacks both reason and reality.

It is true, indeed, that we must find our way back to God, the ground and goal of our life. But if it is the Christian God we seek, He must be as real as the universe, and, withal, responsive to all our human needs. And this God and Father of our Lord Jesus Christ we shall never find along the new way, marked by Barth. Nor shall we be able to commend the "Ganz Andere," the Deus Absconditus of Barthianism to our age as the Deity who can command its reverent homage, and satisfy its noblest longings and its deepest needs. If it were true, as Spengler affirms, that Barth's thinking will control the mind of Europe for the next thousand years, I should despair of the future of Christian theology.

But Spengler's prediction was born of the same mood as Barth's Theology of Crisis. In both of these apocalyptic seers of the future one looks in vain for the keynote of the gospel. Both lack the vision of the faith of Jesus Christ, who looked into the heart of the eternal and proclaimed the glad tidings of His evercoming Kingdom.

The way to a true and tenable theology of this transcendent Deity runs straight from Schleiermacher to Ritschl, but it does not end there, as Modernism vainly imagined. And there are those today who are steadfastly going forward, undeterred by Barthianism, on the path first blazed by the father of modern theology, and aided by the achievements and failures of a century of earnest and devout theological thinking. It is along this path that the modern apologetic for our Christian faith in God and in His revelation and redemption must be sought, and will assuredly be found.

Trans-Atlantic Echoes

By HERBERT W. HORWILL

The arrival of Lord Irwin in London was marked by one unusual incident. The distinguished group that greeted him at the railway station included several representatives of the Churches, headed by the Archbishop of Canterbury. Never before has a returning Viceroy been welcomed in this fashion. Their presence was intended as a grateful recognition of one of the outstanding features of Lord Irwin's term of office. His Viceroyalty, as the "Christian World" puts it, has been "a distinct asset to the Christian cause," for "he has nobly witnessed for Christ in high places, regardless alike of men's praise or of their blame." A "Manchester Guardian" correspondent reports a significant remark made to him by a well-known Indian politician, himself a Brahmin. They were discussing how it was that the Viceroy succeeded in getting his business through with Gandhi. It was recalled that, after one of their interviews, Gandhi said he must go away and talk matters over with his friends. "Yes, that's right," replied Lord Irwin, "and I assure you that all your deliberations will have my best wishes and my prayers." "We haven't had," commented the Brahmin, "an Englishman in any position in authority who would have dared say that, no, not for fifty years." From the first, Lord Irwin showed himself to be a man of strong religious convictions, and that is a characteristic that counts for much with the leaders of Indian public opinion. A deep impression was made by the mere fact that, in remote corners of India, the vice-regal train would be stopped on Sunday morning so that Lord Irwin might walk across to some wayside Church to make his communion.

Army Chaplains

At the Spring Assembly of the Congregational Union the sharpest controversy arose over a proposal of Dr. F. W. Norwood, of the City Temple, seconded by the Rev. A. D. Belden, of Whitefield's, that the union should refrain from nominating chaplains to the forces unless upon an entirely voluntary basis subject only to the discipline of the Church. The preamble of the motion declared that an army chaplaincy "involves taking rank as an officer, implies in peace time general consent to the war system, and in war time prevents freedom of opinion concerning the struggle." Moreover, "the holding of official rank gives to war the appearance of its sanction by the Church." Dr. Norwood said that he made no attack on chaplains—he had himself served two years in that capacity—but based his argument on the incompatibility of the teaching of Jesus Christ with war. A few years ago such a proposal would have been rejected by an overwhelming majority, but on this occasion—in spite of an eloquent speech in opposition by Dr. Sidney M. Berry, the secretary of the union,—the voting was so evenly divided, on a show of hands, that the chairman was unable to declare a result. The time schedule did not permit a count in so large an assembly, and it was finally decided to appoint a small commission to report on the matter next year.

A PRAYER FOR THE WEEK

Our Heavenly Father, we thank Thee for our home and relatives and friends and pray Thee that we may show forth our thankfulness by our loyalty and kindness. Make us sober in our estimate of ourselves, generous in our appreciation of others. May we be sources of help and healing, and not burdens and causes of irritation and annoyance. Give us sympathetic hearts and helping hands. Bless all our fellowship by pouring out upon us the spirit of aspiration and earnest endeavor for the noblest things in life. Unite us all in a spirit of service. Bless our Church, Thy Church O God—and those who minister to us in spiritual things, and Thy servants who are working all over the world to bring in Thy Kingdom of Truth, Righteousness and Love. Help us to live in constant readiness for whatever Thy Providence has in store for us—knowing that Thou wilt give strength to bear every burden and power to fulfill every task if we keep close to Thee and abide in fellowship with Thy Son our Saviour Jesus Christ. Amen.

C. E. G.

Notes and News

By 181 votes to 53 the House of Commons has refused leave to introduce a bill authorizing lotteries in behalf of hospitals. . . . A notable ecclesiastical innovation was made on a recent Sunday when Dr. H. R. L. Sheppard, late Dean of Canterbury, assisted the minister, Dr. Herbert Gray, in the administration of the Communion in a Presbyterian Church in North London according to the Presbyterian rite. The "Church Times" describes his action as "ecclesiastical filibustering," and calls it a "serious scandal." . . . The Rev. Henry C. Carter, of Emmanuel Church, Cambridge, is to be the next chairman of the Congregational Union. . . . At the age of seventy-eight, Mrs. Hugh Price Hughes is still actively engaged in supervising the work of the Sisters of the People, which she founded in connection with her husband's West End Mission forty-four years ago. . . . The English Presbyterian Assembly has referred the question of women ministers to the presbyteries for discussion and report by January next. . . . A Publishers' and Booksellers' Christian Union has recently been formed. . . . At this year's Royal Academy exhibition there is a conspicuous dearth of pictures and sculptures in which any spiritual or religious impulse can be discerned. But there are three pictures of Judith with the head of Holofernes! . . . Although the tract, as an evangelizing agency, is commonly supposed to be out of date, the Religious Tract Society reports that the present demand for its tracts amounts to nearly two millions a year. . . . An Essex vicar is holding communion services at 4.15 A. M. on

festival days for the benefit of milkmen and other early morning workers.

Obiter Dicta

"I have discovered," says the Rev. Herbert Motley, "that when Christ called me to be a fisher of men, He did not make me the master of a net, but He did trust me with a rod and line and a fisherman's joy and toil." . . . According to the Rev. Pat McCormick, every Church should aspire to be "a power-house of Christianity." . . . "If John Wesley could say, 'The world is my parish,'" declared the Rev. W. Charter Piggott from the chair of the Congregational Union, "the evangelism of today must say, 'Every aspect of the life of man is our field.'" . . . The Rev. Norman Goodall suggests that, when there are signs of arrested development in our personal or fellowship life, one of the first symptoms to be looked for is the decline of our faith in the blessedness of giving. . . . "A huge amount of harm is done," remarks R. Ellis Roberts, "because so many people insist on treating charm as if it were a moral quality which deserved the approbation of mankind, whereas it only deserves our gratitude." . . . Ernest Jeffs thinks pulpit apologetic should drop for a time the argument from "what the world would have been without Christianity." We have already accepted Christianity for the world; we want it for ourselves.

New Books in England

After 26 years' work, the Religious Tract Society's series of devotional commentaries on the New Testament has been completed by the issue of a volume on St. Mark. A similar commentary on the O.T. is in preparation. . . . The Student Christian Movement Press hopes to publish, early in 1932, a one-volume commentary for teachers, of which the Rev. Hugh Martin will be general editor, with the assistance of Prof. T. H. Robinson for the Old Testament and Prof. L. W. Grensted for the New. . . . "The Riddle of the New Testament" (Faber), by Sir Edward Hoskyns and Noel Davey, explains the methods and justifies the results of modern N. T. criticism. . . . Dr. W. D. Maxwell has edited, for Oliver and Boyd, the liturgical portions of the service book used by John Knox while a minister of the English congregation of Marian exiles at Geneva. . . . H. Bett's "Joachim of Flora (Methuen)" is believed to be the only book in English on this medieval mystic. . . . Dr. Albert Schweitzer's "Move from the Primeval Forest (Black)" continues the modest but enthralling story of this heroic medical missionary's work in Africa. . . . The application of Christian ethics to social problems is among the subjects dealt with by Sir Joseph Stamp, the distinguished economist and railway president, in "Criticism and Other Addresses" (Benn). His book includes an address on "The Economic Background of the Gospels." . . . Dr. Albert Peel's "Three Hundred Years" (Independent Press) is a centenary history of the Congregational Union of England and Wales. . . . The main topic of "The Task of Happiness" (S. C. M.), by Dr. C. A. Alington, is the home and family life. Its author, the Head of Eton, writes both as schoolmaster and as parent.

Sin and the New Psychology

By Clifford E. Barbour Ph.D. (Edin.)

The Abingdon Press: New York

Reviewed by J. A. MACCALLUM

This is an interesting book and one that is sure to be the forerunner of many others of the same type. It is an effort to co-ordinate traditional Christian theology with the new psychology. First, and inci-

dently, it will reward the reader who needs an introduction to the present status of that science by its frequent reference to and quotation from such authorities as Freud, Jung, Adler, Tansley, Hadfield,

Trotter, and McDougall. This alone would ensure its value to the student of religion who has not paid definite attention to these writers. But secondly, and in itself, it presents an interesting exhibit of the age-

long attempt of the conscientious scholar who has not insulated his mind against new truth, to retain the old while accepting a large measure of the new. To escape the burden of replacing the old wineskins, when the fresh vintage is pouring from the press and the need of containers is therefore urgent, has always been one of the major temptations of the thinker, so that it is not surprising that Dr. Barbour has yielded to it here. In doing so he has doubtless been pushed by a double impulsion. First, there is his own natural desire to retain intact the religious patterns that have long been firmly established in his mind; and again, he has felt forced to keep his mental eye upon the prejudices of his group. There is a censor upon the shoulder of every writer and he cries *verboten* whenever the author shows a tendency to stray far from the beaten path. This is not said unkindly, for whoever utterly disregards such warnings will soon find himself a wanderer in no-man's land.

Probably enough has been said to indicate to the discerning reader the trend of Dr. Barbour's thesis. His aim has been to show that essentially the discoveries of the new psychology are the same as the doctrines of the Church upon sin, conscience, guilt, forgiveness, and sanctification. This similarity is obscured both to the religionist and psychologist by a great difference in terminology but the language of religion can be translated into the language of psychology and *vice versa* and, when this is done as he has done it, though he does not use the analogy, he believes that it will become clear that there is no conflict whatever between traditional Christian teaching and the findings of the psychologists.

Here we are reminded of the belated declaration that we still occasionally hear to the effect that the cosmogony of Genesis is in perfect harmony with current geology and astronomy. Formerly elaborate treat-

ises were written by Christian apologists in support of this view, but except for an occasional sectarian voice in the wilderness, it has been abandoned. When the morning papers tell of the discovery of the bones of a baby in Palestine that died sixty thousand years ago, and when our foremost scientists assert that man has been one million years upon the earth, it is much sounder strategy to admit that our forefathers were wrong in looking upon the Bible as the final authority in science. The battleground has shifted from the Old Testament to the New, and from the physical sciences to the physiological and psychological, but it is safe to prophesy that the struggle will pass through the same stages.

In view of the fact that Dr. Barbour's problem is of such recent origin, it is not surprising that he has fallen into the solecism of trying to adjust a thoroughly modern knowledge of psychology to a somewhat obsolete theology. This is not to charge him with obscurantism but rather with a disinclination to recognize that if the new psychology has any measure of validity, many of our traditional theological ideas are in for a thorough-going revision.

True, this will be both disconcerting and difficult. The average Christian looks with little favor upon the overhauling or reconditioning of his dogmatic inheritance and has many ways of making it embarrassing for those who propose to enlighten him regarding the limitations of that inheritance. Beside, the pioneer has to overcome his own wishful thinking which prompts him to salvage as many of his old ideas as possible.

It is therefore not to minimize the worth of Dr. Barbour's book to point out that he mixes his modern science with a traditional theology. Nor is it to question the soundness of his theological beliefs to indicate that they rest on authority and there-

fore have a doubtful place in a treatise that claims to be scientific. For example, his statement concerning Christ that "no one has ever proved Him to have been wrong either in His ideals or His life, His teaching or His practice," while accepted by the loyal Christian, is accepted on faith and not because of objective proof. The non-Christian could not admit the truth of this judgment without stultifying himself or becoming a Christian.

But when Dr. Barbour comes to his treatment of sin, the difficulty of his task becomes even more evident. To say, "whoever it was that committed that first sin introduced sin into the race and left a mark that humanity alone has never been able to erase," shows that his theology is a survival from a pre-evolutionary age. When he declares that "**Some one First committed sin,**" the statement is probably true, but it does not mean much unless he can show why, or whether someone else would not have done so. His treatment of guilt is equally confused, for he does not take account of the fact that this feeling bears no necessary relation to the gravity of the offence. One man will commit murder without a qualm of conscience, whereas another will suffer all the tortures of a lost soul for having violated an arbitrary taboo such as eating meat on a fast day.

These strictures must not be taken to suggest that there is not much sound wisdom in this book. It marks a notable advance that Dr. Barbour, in the light of his theological assumptions, recognizes the need of such a rapprochement between theology and psychology. Perhaps because of his conservatism he will be all the more effective with that large section of the clergy which is not yet familiar with the effects of the new psychology on modern religious thinking. Even those readers who feel that he has not thought his problem through will find the book informative and rich in suggestion.

O Come, Let Us Worship and Bow Down!

By HENRY LINFORD KRAUSE

There are those who think God has departed this life. May it not be more likely that many have departed from the consciousness of God? Whatever else the Bible is, it certainly reveals the record of what God has done, is doing and can do for those who trust in Him sincerely. A scientific age tries to define God; a genuinely religious one attempts to inspire obedience and worship of Him. The content which goes into the words employed is based upon religious experience and devotion. The merit of the Sacred Books of any people lies in their ability to awaken religious experience and devotion in face of the obstacles with which personalities are confronted in both nature and the social order. One can read the Gospel narratives but a short time until he senses this to be one of the outstanding purposes of Jesus and the reason for the narratives being written. Certainly, the most consecrated of Christians believe that Jesus had the most remarkable religious experience ever on record; yet on the other hand they know that the experience of their Lord and Master was to manifest a Way for all who followed. Beyond theology and record is "the Word made flesh," the God "who is what He is," "like as a father who pitieth His children."

Jesus lived about thirty years among His contemporaries before He launched out on His short career of gathering disciples and followers, in order that He might reveal the power and capacity of His inward experience. Whatever personal dogmas one may hold concerning the relationship of Jesus to His Father God, it is evident that He never thought Himself greater than God or that He might do away with Him entirely (as do some of our modern thinkers.) In many an instance He did things

to show the glory of God. He didn't want the thought to prevail that He was demonstrating His own power. Yet it was so human to marvel over the visible processes and forget to pay honor and appreciation to the invisible power of God. The disciples marveled at the words of Jesus, His acts, His enduring love, His prayers, His mysterious way of making His life a sacrifice. But the beginning of a real understanding and religious experience for them took place when they realized the meaning of that "obedience, even unto the cross," in the power of His resurrected life. That resurrection was and still is a stumbling-block to many; but we cannot take the bed-rock, Pentecostal joy out of the hearts of those first and subsequent believers without giving better reasons for doubting the fact than that of delusion or exaggeration of narrator. Something so mightily happened that the power thereof not only made them worshipful, but anxious to be truly ethical, in the spirit of the one who had once walked and talked with them. It is a fact beyond doubt or affirmation, unless shared with like conviction of great joy. Worship is born of such conviction in all areas of intelligence, feeling and action. And when declared, the words make a gospel. For God has resurrection power to immortalize reality within all things visible. Dust, without Designer, builds no universe; and man, without Revealer, loses all direction. Jesus shows the joy of finding and the peace of possessing. The immortal abides within all mortal form.

What has happened of late that so many have stopped marveling about the invisible evidences of majesty and power far beyond the possibility of man's intellectual grasp? Is there nothing worthy beyond

the reach of man's hands and mind? Have we gone insane or merely become insensate? Who ever informed man that he must know before he would obey? Who has ever found deliverance in arrogance? Why should any individual or group wish to chain down joy, love, mercy, justice and peace, and the like, to the mechanical capacity of his own mind, will or vocabulary? Jesus defined His Father God in terms of the highest and finest human attitudes and qualities; He emptied Himself of every willful thought, feeling or act that was not in harmony with the Supreme will. Was His life and conduct perfect? He said: "There is none good, save the Father." Did He do many mighty works, miracles if you choose? He declared they were done "that the glory of God might be revealed." Were the labors of His life beyond matching? He told His disciples: "Greater works than these shall ye do." If then, this paragon of virtue, of whom no enemy could array a single charge of injustice, inhumanity, animalism, selfishness, —if He, whom millions have called Lord, retired to wilderness, synagogue, Temple, garden or quiet place in order to gain assurance, power and peace in the face of trial, tribulation and misunderstanding, —what has happened to us and with us that so many show an indifference towards sanctuary with our Creator and Sustainer? What are we trying to withhold from the God whom Jesus made a Father and a Friend? Have we grown intellectually stubborn, emotionally debased and morally indifferent to the reality and power of a Creator so graciously revealed? Oh, the shame and pain and sin of it, if true!

Humanity by the thousands is in quest of something satisfying beyond the moment's fancy or the day's outlook. They

seek it without; they seek it within. War, with all its sacrifice and treaties, has not brought it. Economic philosophies and panaceas, sensing the injustices in much of the distribution of the rewards of labor, have, at best, sated a repaciousness by inverting class prejudices. Legislated moralities have stirred resentments to such an extent that lawlessness is rampant. Certain views of life have sprung up, promising release from inhibitions and repressions, to give a larger liberty to animal impulse of individual without sanctifying any person to a cause other than physical relief, momentary recreation or amateurish productivity. Hunger, despair and hatred stalk through city streets, brewing revolution against the comfortable and seemingly carefree, without remembering that "man doth not live by bread alone." The brazen indolence and criminal negli-

gence of many in the high places of political power are proverbial. The sun shines; but to many it is night. Then is when opportunity is given to look up and see the stars, to see and behold the glory of God. Jesus is the embodiment of suffering through to a glorious outcome. The way out of the darkness is the Way of the Cross!

Is it not time that the multitude of clamoring desires grow still and wait upon a delivering God? Have places of worship lost their appeal as sanctuaries for the weariness of men? Is there no power and promise in the Book of books to bring it into common use again at every fireside? Has the game table and the sophisticated club replaced the quiet strength and comfort of loyal friends and families? Is there no fire left in the dull, drab existence of our daily lives to turn to God with the

frankness and confession of a child? Has the capacity to suffer and serve unselfishly become a lost art in time of dire need? Who shall carry on the integrities and disciplines of personality, once animalism reigns?

If life, lived with God, be more than circumstance or fate, as Jesus dared to prove at countless cost, what matter length of days or unfulfilled desires, if only it be brave, just, lovely, and compassionate before the eyes of men and God! The religious life, as Jesus revealed it, was not a burden but a joy. The nearer it came to God, the more untrammelled and free it became. It bore about within itself its own sanctuary of a living God and the joy thereof. God was exultant in man. O come, let us worship and bow down!

Pittsburgh, Pa.

NEWS IN BRIEF

THE RUFUS W. AND KATHERINE McCAULEY MILLER MEMORIAL FUND PRIZE ESSAY CONTEST, 1931

Subject—"The Attitude of the Home Toward the Eighteenth Amendment."

Length—Not over 3,000 words.

Time—All essays must be received by Rev. Henry I. Stahr, D.D., Executive Secretary of the Board of Christian Education, by Children's Day, June 14, 1931.

Two Classes of Contestants—It has been decided this year to offer two sets of prizes to two classes of contestants. Competition in Class 1 is to be limited to the laity and in Class 2 to the ministry.

Prizes—The following prizes are offered in each class:

First prize—\$50

Second prize—\$25

Instructions—1. Sign essay with an assumed name, giving correct name and address on a separate sheet.

2. Use one side of the paper only.

3. Manuscripts, as far as possible, should be typewritten.

1931 SYNODICAL MEETINGS

Ohio Synod—June 23, 1931, Tiffin, Ohio (Heidelberg College).

CHANGE OF ADDRESS

Rev. O. G. Herbrecht from 1811 Oakland Ave. to 1314 24th St., Des Moines, Iowa.

Good news from Indianapolis! A brand new preacher, weighing 7 lbs., 8 oz., arrived June 4 to bless the home of Rev. Dr. and Mrs. E. G. Homrighausen.

The Rev. U. Henry Heilman, D.D., Lebanon, Pa., received so many letters, cards, etc., respecting the passing of his good wife that it is impossible to answer them by mail, and his sincere thanks are hereby extended to all.

In connection with commencement, the Mission House has conferred the honorary degree of Doctor of Divinity upon Rev. William Lienkaemper, of Salem, Oregon; Rev. L. W. Stolte, of Dayton, Ohio, and Rev. F. H. Diehm, of Rochester, N. Y.

Notice: Will young college men who are planning to live in New York, either for the summer or longer, and who desire to be associated with a splendid group of men with similar backgrounds, and yet at a very moderate cost, please communicate with Clayton H. Ranek, Student Pastor, 3601 Locust St., Philadelphia, Pa.

Did you send in your reply to the significant question: "What Is a Denomination?"

Among our new D.D.'s are Revs. Amos O. Reiter and D. S. Stephan, from F. and M., and E. M. Sando and H. J. Ehret, from Ursinus.

Rev. Francis R. Casselman, pastor of St. Paul's Church, Butler, Pa., since 1927, has accepted a call to Trinity Church, Tiffin, O., to succeed Dr. John O. Reagle, and expects to enter upon his new work July 1.

Through a blunder, the cuts on page 17 were transposed. The lower cut, of course, is that of our old friend, Rev. J. Philip Harner, whose name, in some of the copies, wrongly appears under the picture of Pastor Michael.

Marshall R. Anspach, Esq., son of Elder Wm. W. Anspach, of Milton, Pa., one of the most active laymen in the Reformed Church during the last 25 years, will be a delegate to the World Conference on Stewardship and Church Finance to be held at Edinburgh, Scotland, June 20 to 26. Mr. Anspach and Dr. Lampe will travel together and will sail on the "Homerick" from New York on June 12.

In Christ Church, Conyngham, Pa., Rev. I. G. Snyder, pastor, 12 received by confirmation and 7 by letter on Pentecost. Holy Communion on Trinity Sunday. The congregation will celebrate the 2nd anniversary of the dedication of the new edifice during the last week in June with a week of special services. Rev. Mr. Snyder delivered the Memorial Day address at Red Rock, Pa.

Another Reformed center has been lavish in its benevolent giving for local charity. Although Reading added \$25,000 to its budget (total \$466,893) the returns brought in \$1,800 in excess even of that amount. Now if the Churches will respond to our appeal for Kingdom causes in a like ratio, the returns of Reading will record the largest sum ever raised and the Apportionment paid in full. It's the same people at the same place in the same cause.

The commencement exercises of the Union Teacher Training Class, consisting of the Churches Brethren in Christ, Lutheran, Reformed, United Brethren, Solomon's Reformed and Lutheran, Grindstone Hill, near Chambersburg, Pa., was held Sunday evening, Apr. 26, at 7.30. Reuben F. Daugherty, John A. Byers and Prof. R. G. Mowery, president of Franklin County S. S. Association, gave the addresses, and Rev. J. C. Sanders, teacher of the class, presented the diplomas to the 19 members.

THE REV. GEO. A. WHITMORE

THE REV. HARRY W. WISSLER

The "Messenger" has learned of the recent death of one of the veterans in our ministry, the Rev. Geo. A. Whitmore, of Lancaster, Pa., ordained in 1878. Up to date no account of the life and labors of this dear brother has reached us.

The "Frederick News" reports the sudden death on June 6 at Thurmont, Md., of the Rev. Harry W. Wissler, whose wife passed away on May 7. Mr. Wissler, who was 62, was ill from a heart attack only for a day. A fuller account of the careers of these faithful ministers will be given later.

The Rev. R. Edwin Kutz entertained the June meeting of the Ministerial Association of the Reformed Church in the Lehigh Valley at St. Peter's Church, Parryville, with the dinner at Emmanuel Church, Bowmanstown. The Rev. Shiro Takagi, Sendai, Japan, was presented by Dr. J. G. Rupp, who very graciously welcomed him, after which Rev. Mr. Takagi addressed the association. Dr. W. U. Helffrich read his paper on "A Calendar, a Typewriter, and a Desk Pad," and Rev. T. C. Brown opened the discussion on the subject, "The Age Limit, A Problem of Employment." Rev. Floyd R. Shafer presided, and the devotions were conducted by Rev. W. D. Mathias. The September meeting is scheduled to be entertained by Dr. A. S. Meek at St. Mark's Church, Easton, on the 15th, with papers by Revs. W. H. Long and H. I. Crow.

Mrs. Lauer, of Elmo, Kan., reports: "The W. M. S. of the Missouri-Kansas Classis met in the First Church of St. Joseph, Mo., May 12 and 13. Tuesday evening our opening services were held in the main auditorium. Dr. Rufus Zartman gave an inspiring talk. Wednesday morning we met with the men for devotionals, then the ladies met in an adjoining room, where the meeting was called to order by the president, Mrs. W. O. Flatt. After brief devotions, Drs. B. C. Zartman and J. C. Horning gave interesting short talks. Mrs. W. O. Flatt was re-elected as president for the coming year. The Wichita and Cheney, Kans., societies were admitted. Wednesday evening the W. M. S. had charge of the services. Miss Bess Combs, a returned missionary of China, who had spent 13 years there, was the principal speaker. The offering was for Home Missions."

The Rev. Blanchard A. Black delivered the baccalaureate sermon on "The Blessed Will of God," at the 42d annual commencement of the Meyersdale High School in the Church of the Brethren, Meyersdale, Pa., Sunday evening, May 24. His son, James, was a member of the class of 78 members.

In spite of decreased income, Bethany Mission, Butler, Pa., Rev. Frank Hiack, pastor, with a membership of 180, has paid the first quarter year Apportionment, and all current expenses. In addition, the interest on the Building Fund debt, over \$400, was paid in May, and \$500 on the principal of indebtedness. The C. E. Society will present a play on June 12 to raise funds to pay the Board of Christian Education Apportionment of the congregation, which they voluntarily assumed.

On May 31, Trinity Tulpehocken congregation participated in the first ordination service, it is said, in the nearly two centuries of its history. It was the occasion of the ordination and installation of Licentiate J. D. Backenstose as pastor. Rev. A. J. Bachman preached the sermon, Dr. J. Lewis Fluck conducted the ordination, and Rev. David Lockart the installation service. There was a large audience present, and the people of Trinity are receiving their new pastor with a very generous welcome.

At the Evangelistic Retreat in Northfield, Mass., June 24-26, which is held under the auspices of the Commission on Evangelism of the Federal Council of Churches, Dr. Charles E. Schaeffer, president of our General Synod, will speak on the topic, "The Great Importance of Deepening the Spiritual Life of the Churches and Conserving the New Members." The Rev. Frederick K. Stamm, of Brooklyn, N. Y., will deliver 3 addresses. Other speakers are Drs. Robert M. Hopkins, Albert W. Beaven, Charles W. Brewbaker, Jacob H. Goldner, L. W. Glazebrook, Guy H. Black and Charles L. Goodell.

The 11th annual Daily Vacation Bible School of Faith Church, Lancaster, Pa., Rev. D. G. Glass, pastor, will open July 6 and continue in session until July 24. A public service exhibiting the work will be held July 26. An interesting program is being prepared under the direction of the superintendent, M. Elizabeth Shiffer, assisted by Mrs. D. G. Glass, who will have charge of the story period, and Misses May Hall, Evelyn King and Gladys Boatman. This is one of the 2 pioneer schools of the city and indications point to a large enrollment.

The Consistorial Conference of Carroll County, Maryland, was held in Manchester June 5. Dr. H. N. Bassler led the devotions and at the afternoon session Mr. Roy D. Knouse, newly elected president of the conference, and a number of others discussed practical Church problems. After a bounteous repast served by the ladies of Manchester congregation, Rev. Dr. John S. Hollenbach presided at the evening session. Dr. Marsby J. Roth, of Hanover, Pa., led in prayer, and the address was given by Dr. Paul S. Leinbach, of the "Messenger." The next meeting will be held in November.

In First Church, Wernersville, Pa., Rev. Adam R. Bachman, pastor, anniversary services were held June 7, with sermon by the editor of the "Messenger." In the evening a Young People's Rally was held, with the young folks of the pastor's other two congregations (Newmanstown and Mt. Aetna) participating with those of the Wernersville parish. Dr. Leinbach gave the address and a fine program of vocal and instrumental music and recitations was given by the young people. The occasion was graced by the presence and participation of the pastor's venerable father, Rev. A. J. Bachman, of Schaefferstown, Pa.

Gene Stone On to California Fund. The present status of this fund is as follows: Cash contributions from members and friends of Palatinate, \$141; "Messenger," \$5; C. E. Societies, \$32; outside friends, \$31; total, \$209. About 10 days remain

in which the C. E. Societies and friends may contribute. If you desire to see Gene Stone, a young deacon of the Reformed Church and president of the Philadelphia Union of C. E., go to California, then please send your contributions immediately to Dr. Henry G. Maeder, pastor, Palatinate Church, 5942 N. Park Ave.; Elder Howard S. Welker, secretary, 660 N. Frazier St., or Elder Charles B. Dreibelbis, treasurer, 1642 N. 59th St., Philadelphia. Remember the total amount needed is \$388. We must not fail.

Memorial Day was appropriately observed in Christ Church, Green St. below 16th, Philadelphia, Rev. Aaron R. Tosh, pastor, by the presentation to the S. S. of 2 flags—the national colors—from Mrs. Ernestine Dressler. One of the flags for the Main School, the other for the primary department. Long may they wave! The evening of May 26, a delightful entertainment, "The Sunbonnet Girl," was given by the El-Kay-Gee Chorus under the direction of Mrs. Samuel P. Gerhard, which was enjoyed by all who attended. The annual S. S. picnic will be held at Woodside Park, Saturday, June 27.

The Men's Bible Class of Zion Church, Buffalo, N. Y., Rev. Herman E. Schnatz, pastor, have been doing a fine missionary work for over 9 years. They have been supporting a Japanese student at our North Japan College at \$75 per year since 1922, which totals \$675 to the present year. All of this money was through free will offerings. This class numbers 25 and the average attendance is 18. This men's class has had a part in bringing the world to Christ and it is hoped they may be able to continue to go on with this fine work. The genial teacher, Brother Emil J. Dahlman, formerly of the "Messenger" staff, has been teaching this class for almost 10 years. He very seldom misses a Sunday, setting a very good example for his class. May God continue to bless him in this good work!

As Miss Agnes E. Wolfe, our teacher in Bowling Green Academy, Kentucky, is remaining north for several months to take a special course, the Committee of Eastern Synod on Bowling Green Academy would be glad to arrange for Miss Wolfe's appearance at a limited number of our Churches either on Sundays or weekday evenings, with no cost involved except her expenses. Of course, a free will offering or any gift toward this important work among the colored youth would be appreciated, but most of all we want to win some new friends for the cause. Those who heard Miss Wolfe at Eastern Synod know she can make a pleasing presentation of her work. She could also sing some of the beautiful "spirituals" of her race. Anyone interested can address Dr. Leinbach, chairman, or Dr. A. M. Schmidt, secretary of the Committee, at the "Messenger" office.

The annual Spring Rally was observed in the Sunday School, First Church, Palmerton, Pa., Rev. Sidney S. Smith, pastor, May 24. A quartet from Slatington, Pa., offered special musical numbers. Mrs. Charles Bishop, a Sunday School worker of York, Pa., was the speaker for the day. A pleasant surprise was given to the pastor at this service when a delegation from Bethany Church, York, Pa., numbering 90 persons, arrived in time for the service. The little Church was crowded to its capacity with a total attendance of 352. This was the largest rally in the history of the Sunday School. The visiting delegation enjoyed a noon luncheon in the Church basement. The pastor was the Memorial Day speaker at the community observance. On the evening of June 14 he will deliver the baccalaureate to the Stephen S. Palmer High School graduates in the school auditorium. The local ministerium will have charge of the program.

Zelienople, Pa., Rev. J. H. String, D.D., pastor, reports: "The unemployed men of the Church, and there are not a few, decided to build cement walks along the side of the Church leading to the spacious

parking ground. They also relaid the drive and built an iron guard rail laid in cement posts. It was a real contribution, each one giving several days' labor; however, they enjoyed a jolly fellowship in doing it. Not to be outdone, some of the farmers helped and one member loaned his cement mixer, another gave stone and gravel, and another did the hauling. The younger men have organized a ball team to be in a league among the Churches and organizations of the community. The Easter and Pentecost services were better attended and more deeply spiritual than for years and the Church is now ready for the 6th Daily Vacation Bible School and Children's Day. It has not been easy to keep the payments to the Apportionment up to other years, but the members are doing it and are hopefully waiting for times to improve.

Rev. Bertram Werkheiser, who was graduated from Lancaster Theological Seminary on May 6, was ordained and installed as pastor of the Coplay Charge on May 24. The committee appointed by Lehigh Classis consisted of Revs. M. F. Klingaman and J. P. Bachman, of Allentown, and Elder E. C. Simmons, of Trinity Church, Coplay. The ordination took place in the morning at St. John's Church, Mickle's, the sermon being preached by Rev. W. H. Brong, of Pen Argyl, who confirmed Mr. Werkheiser 12 years ago. The installation services were held in Trinity Church in the evening. The charge to the pastor was given by Rev. Mr. Klingaman, who is president of Lehigh Classis, and the charge to the congregations was given by Rev. Mr. Bachman, who was supply pastor during the vacancy in the pastorate. Greetings were extended by Rev. H. T. Sell, pastor of the Lutheran congregation of Mickle's Church. Large congregations were present at both services. Rev. Mr. Werkheiser succeeds Rev. Thomas H. Krick, who resigned on account of ill health on Sept. 1, 1930, after serving the charge faithfully for 29 years. St. John's, Mickle's, the older of the 2 congregations of the charge has had the following pastors: Rev. Joseph Dubbs, 1850-1852; Rev. A. J. G. Dubbs, 1852-1860; Rev. Joseph H. Dubbs, 1860-1863; Rev. William R. Hofford, 1863-1901; and Rev. Thomas H. Krick, 1901-1930.

Unusual attractions at the evening services of First Church, Fairview, Kans., Rev. M. L. Bach, pastor, have made this Church highly popular in Northeastern Kansas. Inspiration and worship have been attained through dramatization, cantatas, community musicals, and young people's evenings. On May 3, the usual capacity crowd was present to hear an address by United States Congressman W. P. Lambertson, who spoke on the religious life of Washington. A protegee of Madame Schumann-Heink, Dorothy Lee Patswald-Powell, appeared in several selections. Mrs. Powell made her debut in Chicago last summer under the direction of Sacerdote. Rev. L. L. Hassenpflug, for 33 years pastor of our Reformed Church at Hiawatha, often joins in these Sunday evening programs. People from all neighboring communities make it a practice to attend and always find something spiritually worthwhile. An orchestra and vested choir, under the direction of the pastor, assisted regularly. In these days when so many Churches experience difficulty in "getting the folks out" on a Sunday evening, this Church has been demonstrating for the past 4 years that people will al-

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ways come when something has been prepared for their needs and when worship is interesting and beautiful.

Rev. Henderson L. V. Shinn, who came to Grace Church, Toledo, O., from Indianapolis in March, was formally installed as pastor at the morning service, May 24. The installation committee consisted of Dr. Charles E. Miller, Tiffin, O., the Rev. J. F. Vornholt, a member of Grace congregation, and Elder A. G. Kuhlman of Salem Church, Toledo. On June 9, a reception will be given by the Consistory and their wives to Rev. Mr. Shinn and his family and to the 18 new members received since Mr. Shinn began his work in Toledo. A unified service was inaugurated May 10, which opens at 9.05 and closes at 11 A. M. Beginning June 14, and continuing through the period of the Public School vacation, the service will close at 10.40 A. M., opening at the same hour as before. The pastor and Consistory are greatly encouraged at the increased attendance at the Sunday morning services. The Young People's Society is closing a year of very successful Sunday evening meetings. The Church made a Mother's Day contribution to the Old Folks' Home at Upper Sandusky, O. The organizations and the membership as a whole are manifesting a splendid spirit of co-operation in response to the leadership of their new pastor and the coming year promises to be a very good one for Grace Church.

A very delightful Mother and Daughter Banquet was given on May 8, in Trinity Church, Akron, O., Rev. Geo. Milton Smith, pastor. Covers were laid for 150. Mrs. Cora Smith was toastmistress. The affair was in charge of the Social Committee of the Church. Chef "Andy" from the Goodyear Dining Rooms was in charge of the Banquet and a splendid board was placed. A musical and literary program was rendered. Mother's Day was observed in Church, School and C. E. At the morning service the pastor spoke on, "A Mother's Contribution to a Great World Program." Recognition was given to the oldest and youngest mother present. The C. E. Rally for Summit County was held in this Church May 12, with about 200 young people present. A splendid social hour was spent in the Social Hall. County and State workers were present. Enthusiasm for the State convention at Findlay runs high. The Pentecostal Communion was held May 24, with a fine spirit prevailing and an encouraging number availing themselves of this means of grace. The Court of Honor for the Girl Scouts for North Division was held in the Social Hall May 28, with a large attendance. The Baccalaureate service for North High School will be held in this Church on the evening of June 7, with all Protestant Churches participating. The North High Glee Club will sing at the service. The Union Summer Vesper services will open on south lawn of Trinity and continue until August. This is a beautiful venture of Christian unity.

How Christian men can spend a happy and profitable evening in exercises other than play is proven so beautifully by the Reformed Churchmen's League Chapter of St. Paul's Church, Lancaster, Pa., and incidentally, it proves the value of the League as an energizer of Christian men. Where could you find any club or fraternal organization, made up of men, who would study and discuss the subject of "Christian Education in the Home?" If we could get the men of the world to do that we would soon have a cure for the evils of society and some constructive work under way. That is precisely what the 700 men of the Reformed Churchmen's League are doing in June. Chapter No. 21 at Lancaster had the following interesting program at its recent May meeting. Hon. A. B. Hess was the main speaker of the evening. Mr. John E. Witmer gave a talk on "The Influences that Are Changing Our Home Life Today." Mr. M. C. Gockley

spoke on "What Makes a House a Home?" "The Responsibilities of Christian Parenthood," was the subject of Mr. M. P. Prutzman. During the discussion which followed much thought was given to the breakdown of parental authority by outside interests, a plea for the family altar and reading of the Bible at home, and for the provision of wholesome recreation and recreation and reading material for children. Mr. C. W. Ernst, president of the Classical League, presided at the business session and Prof. John S. Oiler conducted the opening devotions. The evening worship of July 7 will be in charge of the League, and all will join in the League picnic scheduled for August.

The dedication services of St. Luke's Union Church, Shoemakersville, Pa., Rev. John K. Stoudt, Reformed pastor, will be held from June 14 to 21. A very interesting program has been planned, opening with the sermon by Rev. Dr. Charles E. Schaeffer, Philadelphia, at 10 A. M., June 14. At 2 P. M., addresses will be given by Revs. Samuel J. Givler, Laureldale, Pa., president of Reading Classis; William H. Kline, Topton, Pa., president of Reading Conference; Lee M. Erdman, D.D., Reading, Pa., representing Eastern Synod of the Reformed Church; Herman F. Miller, D.D., Reading, Pa.; Raymond Miller, Lyons, Pa.; Clarence E. Ulrich, Shoemakersville, Pa., and remarks by W. Marshall Hughes, architect, Reading, Pa. In the evening at 7, addresses will be given by Revs. Paul S. Leinbach, D.D., editor of the "Messenger," and Nathan R. Melhorn, D.D., editor of the "Lutheran." On June 16 at 7.45 P. M., will be Sunday School Night, with addresses by Mr. Harry E. Paisley, Philadelphia; Rev. Morris S. Greth, Ph.D., Albright College, Reading; and Rev. John Guth, Orefield, Pa. Community Night will be observed June 17, at 7.45 P. M., the following to give addresses: Revs. L. R. Miller, Edwin S. Leinbach, Karl Reisner, Elmer S. Noll, D.D., Wm. K. Fluck, and M. H. Brensinger. Community Night will also be observed on June 18, with addresses by Revs. Mark Trexler, Charles W. Buffington, Clarence Rahn, Chas. G. Beck, and W. S. Brendle and H. Seidel Throm, Esq., Reading, Pa. June 19 will be Former Pastors' Night, with sermons by Rev. Daniel E. Schaeffer and Rev. Harry C. Kline, D.D., Revs. Rufus E. Kern and Dallas R. Krebs will give addresses on June 20. On June 21, at 10.30 A. M., Rev. Elijah Kresge, Ph.D., F. and M. College, Lancaster, Pa., will preach the sermon and at 7.30 P. M., Rev. William B. Smith, Reading. The following serve on the Reformed Consistory: Elders, John M. Mogel, James R. Keim, Calvin L. Swoyer; deacons, Irvin H. Yoder, Raymond Shappell, W. Alden Smith, Clarence H. Ritter, Irvin A. Smith, Van Bruen Betz; trustees, Ralph F. Wheeler, Isaac Moyer, J. Morris Rothermel.

The 41st Annual Assembly for Spiritual Conference of Ministers and Laymen of the Reformed Church in the United States will be held at Franklin and Marshall Academy, Lancaster, Pa., July 27 to 31. The program will be opened at 7.30 P. M., July 27, with sermon by Rev. John S. Hollenbach, S.T.D., Manchester, Md., on "The Christian and Prayer." On Tues., Wed., Thurs. and Fri. at 9.15 A. M., there will be Bible Studies on the Book of Amos by the Rev. Alfred N. Sayres, Lansdale, Pa. Tuesday, 10 A. M., Dr. R. C. Schiedt, Lancaster, Pa., will speak on "The Life of Prayer in a World of Science." In the evening at 8, Rev. Howard S. Fox, Gettysburg, Pa., will use for the topic of his talk, "The Ministry of Music in the Service of the Sanctuary." On July 29, at 10 A. M., Dr. Henry I. Stahr, Philadelphia, will speak on "Education and Worship." At 8 P. M., "The Church and Its Temptations" will be discussed by Rev. Dr. A. O. Reiter, Allentown, Pa. On Thursday, July 30, 10.15 A. M., Judge Forrest R. Shanaman, Reading, Pa., will speak on "The Christian Church in American Life." Rev. Charles E. Schaeffer, D.D., will be the toastmaster at the

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**Board of Christian Education of
the Reformed Church in the
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annual banquet at 6 P. M. Revs. Thos. H. Leinbach, D.D., Reading, Pa.; Charles F. Freeman, Doylestown, Pa.; and William F. Kosman, D.D., Allentown, Pa., will speak on "Pessimism," "Optimism" and "Possibilism," respectively. Only July 31, at 10 A. M., Rev. J. M. G. Darms, D.D., Philadelphia, will speak on "Deepening the Spiritual Life of Our People." Other participants will be: leader in singing, Rev. Robert J. Pilgram, Lancaster, Pa.; pianist, Rev. Ralph E. Hartman, Frederick, Md.; tennis chairman, Rev. F. W. Teske, Harrisburg, Pa.; quitoes chairman, Rev. O. S. Hartman, York, Pa.; bowling chairman, Rev. A. S. Meck, D.D., Easton, Pa., and swimming chairman, Rev. H. H. Rupp, Lewisburg, Pa. The officers for 1931 are: president, Rev. Robert A. Bausch, Pottsville, Pa.; vice-president, Rev. Homer S. May, D.D., Wilkes-Barre, Pa.; secretary, Prof. Fred W. Diehl, Danville, Pa., and treasurer, Rev. Edward O. Keen, D.D., York, Pa.

The June meeting of the Ministers' Association of Lancaster City and County was held on June 1 in Christ Church, Elizabethtown, Pa. The wives of the members held a separate session at which time Mrs. D. G. Glass addressed them on "The Great Achievement in Life." At the meeting of the ministers, the paper was read by Rev. C. G. Bachman, of New Holland, on "The Benevolent Institutions of the Church." Suitable resolutions were also prepared on the death of Rev. George A. Whitmore, for many years an active member of the association. At 5 P. M., the ministers and their wives met in the dining room of the Church where a supper was

served by the ladies of the congregation. The dinner guest was Dr. H. M. J. Klein, of Franklin and Marshall College, who addressed the meeting on "The World in 1950." The program for the balance of the year was adopted: Sept. 14, devotions, Rev. E. S. LaMar; paper, "A Program of Education for the Work of the Church at Large, including Definite Projects," Rev. John F. Frantz; Oct. 5, devotions, Dr. M. W. Schweitzer; paper, "Benevolent Giving through the Apportionment," Rev. Harry E. Shepardson; Nov. 2, devotions, Rev. M. N. Wickert; paper, "Giving through Special Articles and Individual Contributions as a Result of Personal Solicitations," Rev. A. H. Groff; Dec. 7, devotions, Rev. D. G. Glass; paper, "Developing a Sympathetic Attitude toward the Policies and Personnel of the Boards of our Church," Rev. W. T. Brundick. Those present were: Rev. and Mrs. George T. Fritz, Rev. and Mrs. E. S. LaMar, Rev. J. H. Pannebecker and daughter Bertha, Rev. and Mrs. David Scheirer, Rev. and Mrs. A. H. Groff, Rev. and Mrs. L. T. C. Miller, Rev. and Mrs. J. W. Gehring, Rev. and Mrs. W. C. Pugh, Rev. and Mrs. Harry E. Shepardson, Rev. and Mrs. D. G. Glass, Rev. and Mrs. J. O. Meyer, Rev. and Mrs. John B. Noss, Rev. and Mrs. J. F. Frantz, Rev. and Mrs. Charles D. Spotts, Rev. and Mrs. Henry Miller, and Mrs. J. Hunter Watts.

BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Superintendent

Memorial Day found more of the former children of Bethany enjoying the reunion than last year. It was an ideal day. Band concert by the Bethany Band at 10 A. M. Brief Memorial Day service at the Flag staff, after which a number of the children from each cottage visited the graves of our deceased children on the Bethany lot in the Womelsdorf Cemetery.

The Commencement Day exercises for the 8th grade children was a success. Dr. Sayres, a member of the Board of Managers and chairman of the Educational Committee, delivered the address. Prof. Richard Moll, Assistant County Superintendent, after a brief message presented the diplomas to the twenty-five members of the township graduating class, sixteen of whom were Bethany children.

On May 20 the Friedensville Union Aid Society, Rev. Mr. Kressly pastor, made a visitation to the Home and helped with the sewing for the children. They brought their luncheon and after dinner were shown the Home.

Miss Elizabeth Zetty, a former child of the Home and also a former Foreign Missionary of our denomination, was married to Harry J. Albert, Aldan, Pa., in the Bausman Memorial Chapel of Bethany, June 1, at 11 A. M. The ceremony was conducted by the superintendent, with Misses Ella Ritz and Kathryn Kensinger acting as witnesses. After dinner the bride and groom found their machine placarded and decorated by the children of the Home in a characteristic manner.

ANNUITY AGREEMENTS

The Executive Committee of the General Synod, through its Committee on Co-ordination of Finances, held a conference on Annuity Agreements in the Schaff Building, Philadelphia, on May 21. All of the Boards of the General Synod, two colleges, one academy, three orphanages and two old folks' homes were represented and there were also present members of the Committee on Co-ordination of Finances. Dr. Ernest F. Hall, Chairman of the Federal Council Committee on Annuities, and Mr. George A. Huggins, Consulting Actu-



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by DE LONG
• SUNDAY SCHOOLS

ary, were present as speakers and expert advisors.

The General Synod of 1929 instructed the Executive Committee to fix uniform rates for Annuity Agreements to be observed by all the Boards and agencies of our Church. The representatives present at the meeting on May 21 voted unanimously to approve the rates adopted by the Executive Committee at its recent meeting. These rates are those which have been adopted by denominational and interdenominational representatives at the conferences held under the auspices of the Federal Council.

These rates, which are not to be exceeded by any Board or agency of the Reformed Church, have been communicated to all of the Boards, institutions and agencies of the Reformed Church.

It is hoped that the Annuity business in our Church will not only be on a sounder and much more satisfactory basis, but that this form of giving will appeal more and more to our people.

William E. Lampe.

COMMENCEMENT EXERCISES AT MASSANUTTEN

Exercises completing the 32nd year at Massanutten Academy were observed from May 29 to June 1. An unusually large number of alumni, patrons and friends of the Academy gathered for the pleasant festivities. Considerable interest was manifested in several improvements which have taken place this year, including an attractive lodge constructed on a conspicuous and conveniently located elevation of the Academy Farm. The erection of this structure is the first step in a proposed development which will include facilities for tennis, golf, water sports, riding and other forms of exercise. The Farm is a gift to the Academy by Mr. J. Frank Harrison, of Chattanooga, Tenn.

The program for commencement was officially opened with a banquet tendered by the senior class to members of the faculty in the George Washington Hotel, Winchester, Va., on Friday evening, May 29. On the afternoon of the following Saturday an interesting class-day exercise took

place in Lantz Hall Auditorium, and at 4.30 of the same afternoon, a review completed the day's activities.

A representative gathering of alumni were in attendance at the annual banquet held at Narrow Passage Tavern on Saturday evening at 7 o'clock. Doctor Benchoff addressed the assemblage briefly and was responded to by toasts from other guests present. Beginning at 8.30 o'clock, a delightful commencement reception took place in the handsome Virginia Lee Harrison Gymnasium, with dancing until 12.

An inspiring and eloquently delivered baccalaureate sermon was addressed to a capacity congregation by the Rev. Dr. Paul S. Leinbach, editor of the "Messenger." The services began at 11 o'clock on Sunday morning, and were conducted in Lantz Hall chapel. Dr. Leinbach challenged the youth of today to be unusually considerate of the rights of others and clearly indicated how unselfish service must eventually lead to a greater and more enduring happiness, and the building of a robust citizenship. The Sunday evening vesper services, generally held on Lantz Hall steps, were conducted in the chapel, due to inclement weather.

On Monday morning, June 1, Lantz Hall Auditorium was the scene of a picturesque and entertaining commencement program. Excellent orations of original composition were delivered by ten of the graduating class on topics of current interest. Diplomas were awarded to 25 of the senior class by Doctor Benchoff, and Doctor Gluck, president of the Board of Directors. Those graduated were: William Edward Binford, Somerset, Pa.; Robert Clousher Clingan, Taneytown, Md.; Joseph Apple Coblenz, Catonsville, Md.; Ralph Edward Dindot, New London, Conn.; Harleigh Flenniken, Carmichaels, Pa.; John Fouts, South Haven, Mich.; Howard Guirl, South Haven, Mich.; Wilbur Kennedy, California, Pa.; John Jacob Knoll, Jr., Reading, Pa.; Raymond Marshall Muncy, Bayshore, L. I.; Thomas Oliver Murray, Williamsport, Md.; Laurence L. Pitcaithly, Westwood, N. J.; Joseph Triplett Trotter, Woodstock, Va.; John Linwood Walker, Nassawadox, Va.; Allen Richard Warehime, Hanover, Pa.; Seymour Guryan, New York City; Robert

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William Jacobus, New Kensington, Pa.; Melville Levene, New York City; Dan Inman, Lowell, Mass.; John Cole, Punxsutawney, Pa.; Henry Nelson Lansdale, Frederick, Md.; Harold Ruttenberg, Nemaquin, Pa.; Joseph Reese Blair, Troy, N. C.

Prizes were awarded as follows: Senior McCauley Cross, for the most outstanding member of the senior class, to James Hayman, Georgetown, Del.; Junior McCauley Cross to Carl Mueller, Washington, D. C. The Schmitt Prize in Mathematics was awarded to Rush Boyer, of Woodstock, Va. The medal for the most outstanding athlete was awarded to Howard Guirl, of South Haven, Mich. Prizes in the Senior competitive oratorical contest were won by Wilson Caskey, Martinsburg, W. Va., and Nelson Lansdale, of Frederick, Md.

Massanutten has closed a successful year in all of its departments. Additional improvements are contemplated for the summer which should greatly enhance the beauty of the campus and prepare the way for the proposed new building. Recently an electric sign of attractive proportions has been installed as a gift from the alumni of the Academy. An imposing entrance of native limestone has also been built, presented to the Academy by the graduating class of 1930.

CHILDREN'S DAY

Children's Day is the next big item on the schedule of the Board of Christian Education. The title of the service this year is "A Message of Love." We get so accustomed to the blessings of our religion that we forget what a great treasure it

really is. On Children's Day let us appreciate anew that deep down into the hearts of thousands of children and young people we are anchoring the conviction that our troubled world needs nothing so much as love, love of God and love for one another. Christianity greets us at every step with a message and a challenge of love. Home-ly commonplace as this idea is, it leads to the way of salvation for man and society. We hesitate to associate with this holy idea that of the material means necessary for bearing this message of love to others, but here lies the sacredness of money, namely in the use we make of it. The Board of Christian Education seeks in thousands of ways to pass on this message of love to others. On Children's Day we ask the Churches in a special way to share in this Godly enterprise. A loving heart hallows money and turns it into sacred influences for good. On Children's Day the Church can, if it will, give the total love gift asked for by the Board of Christian Education to carry its message of love to the membership of our Church and beyond. Let us think it over and do it.

H.

GROUND BREAKING AT PHOEBE HOME

Large and eager crowds from all over the Eastern portion of Pennsylvania will journey to witness the groundbreaking service of the new \$165,000 Phoebe Old Folks' Home of the Reformed Church, in Allentown, Pa., on Thursday, June 11, in connection with the 26th annual Visiting and Donation Day services.

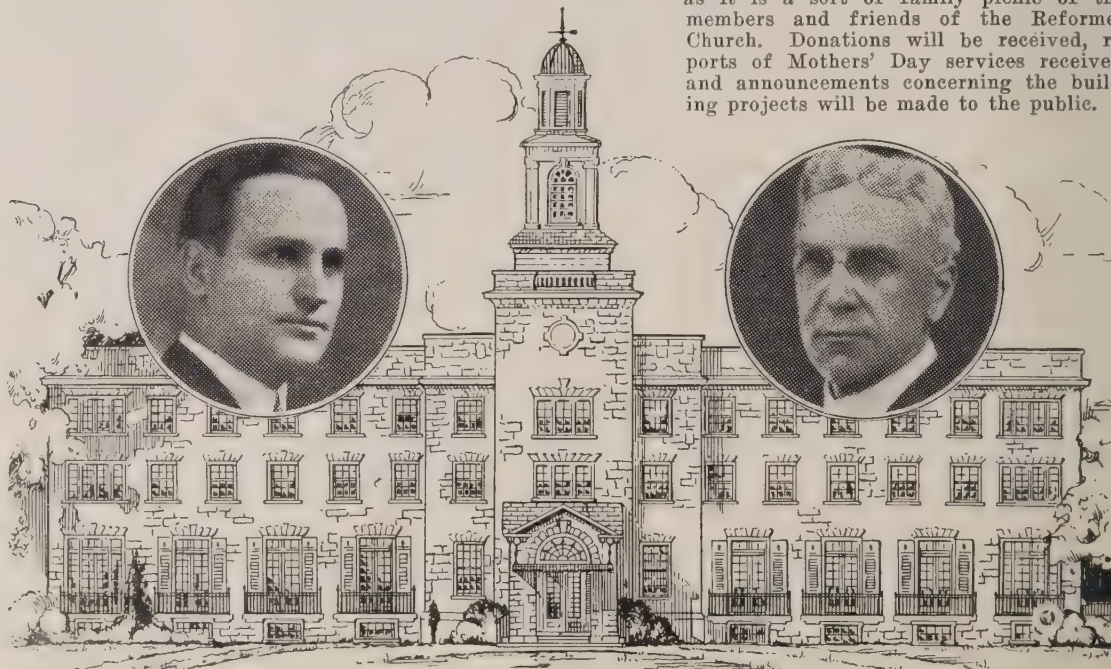
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The Rev. Franklin H. Moyer, superintendent of the Home, announced that the Parent Auxiliary of the Home together with 18 Auxiliary Chapters have made special arrangements to entertain the large crowds. The features begin at 11.30 A. M., Daylight Saving Time, with a concert given by the Allentown Municipal Band. Dinners will be served under large tents on the lawn surrounding the buildings, booths of Home-made candies and cakes, needlework, and fancy goods. Refreshments of various kinds will be served.

The Rev. Allan S. Meek, D.D., of Easton, Pa., the president of Eastern Synod, and the Rev. Samuel Givler, the president of Reading Classis, will be the principal speakers. The program will begin at two P. M., which will be followed by the Ground-breaking services. The entire Board of Trustees will be present, besides the officers of the various Auxiliaries of the Home. The plans for the proposed new Home will be inspected. The present Home will be visited and the Phoebe Home guests greeted by the large body of supporters and sponsors of this benevolent work. Visiting delegations from similar institutions within the territory will also be present. The day usually is one of great moment, as it is a sort of family picnic of the members and friends of the Reformed Church. Donations will be received, reports of Mothers' Day services received, and announcements concerning the building projects will be made to the public.

Phoebe Home Allentown, Pa.

Right: Rev. F. H. Moyer,
Supt. of Home. Left:
Rev. Allan S. Meek, D.D.,
Easton, Pa., President of
Eastern Synod of
Reformed Church
in U. S.



HOME AND YOUNG FOLKS

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

THE GARDEN OF THE SOUL

Text: Jeremiah 31:12, "And their soul shall be as a watered garden."

I have visited some beautiful gardens recently, and this year they seem exceptionally pretty. The drought of last sum-

mer dried up some of the gardens, and the flowers and vegetables were far below normal. But so far this year there has been plenty of rain to make everything look fresh and beautiful. It seems as though we were going to have a good and fruitful summer.

The DuPont Gardens are among the most beautiful gardens in this country. They cover a large area, and are filled with all kinds of trees, shrubbery and flowers. One of the attendants spoke to us about the attention given to roses, which is the de-

partment under his care. Much time and money are required to keep a garden of this kind in good condition. If you can possibly do so, you ought to visit these gardens some time. The present is a good time to see some parts of them in their greatest beauty.

One of the favorite expressions of the Bible is to compare the soul or person to a garden. In the chapter from which our text is taken, the prophet speaks of the restoration of Israel from captivity to their native land, and, in speaking of the

conditions which would prevail, he says, "And their soul shall be as a watered garden."

The prophet Isaiah also uses the figure of the garden in his prophecy. In the fifty-eighth chapter he tells the children of Israel that, if they give up their idolatrous practices and repent and become faithful to Jehovah and keep His commandments, they will be "like a watered garden."

As we read the book of Isaiah we notice that when God speaks of the bad people, He thinks of a garden without water. In the thirtieth verse of the first chapter we read: "For ye shall be as an oak whose leaf fadeth, and as a garden that hath no water." And when He speaks of good people, He thinks of a watered garden, as in the verse quoted above from one of the last chapters in the book.

I want you to think of your soul as being like a garden,—not a garden that has no water, but as a watered garden. In order that your soul may be a garden of the Lord that will bear the right kind of fruit to His honor and glory, it must be well planted, well watered, and well looked after.

You all know that one of the most important things in a garden is that good seeds are sown and planted there. The Bible says, "Whatsoever a man soweth, that shall he also reap." In childhood is the time when the good seed must be sown in the garden of the heart. Faith, hope, love, purity, humility, kindness, honesty and truth are some of the seeds that must be planted when the heart is young so that they may bear rich fruit in a beautiful life and character in manhood and womanhood.

Samuel Taylor Coleridge, the noted writer, was once visited by a man who was a skeptic. He said that children should not be taught religion, but should be allowed to grow up naturally. The two walked out into Mr. Coleridge's garden and found it a mass of weeds. The skeptic asked him why he allowed his garden to be in such a state, why he did not pull the weeds and plant flowers. Mr. Coleridge answered with a smile, "Oh, I want my garden to grow naturally, as you think children ought to grow."

Wherever there are beautiful gardens now, there was once only common ground,—pasture, or forest, or even wilderness. In their natural state they were almost worthless. Where there are beautiful gardens in our country now, once the Indian and the buffalo roamed.

About a hundred years ago the finest garden in the world was the palace-garden of Versailles. It was still beautiful when I saw it, the year before the great world war began. But when the French king chose the spot it was a marshy moor. It cost twenty-five years of toil and forty millions of money to change it into the royal garden.

So every garden was a waste till the busy hand of cultivation clothed it with beauty and fragrance. A common piece of earth, full of thorns and weeds, may become a beautiful garden with care and attention. Break up and clean the soil, scatter good seeds in it, let the warm sun smile upon it by day, and the kindly dews of heaven fall upon it by night; and soon all the colors of the rainbow will beam from it, making it "a thing of beauty and a joy forever."

If it pays to give care and attention to these natural gardens, how much more important is it to look after the garden of the soul which is to bloom in time and in eternity! Your most important asset is the garden of the soul, and the sooner you begin to cultivate it the better and more beautiful it will become.

Thank God that the garden of the soul is not a wilderness in childhood, full of thorns and weeds. It is soul that is waiting for cultivation, planting and fruit-bearing.

There are three things that you must do for your garden of the soul in order that it may become as beautiful and useful

as possible. The care of it is largely in your own hands, though God and many other friends are willing to help you.

First of all, the garden of the soul ought to be enclosed, as are most of the natural gardens. This must be done to protect it, and to keep out anything that would harm it. Once two cows got into a lady's garden by mistake. Some one had left the gate open, and the cows walked in and trampled on her beautiful flower beds, and left their hoof-marks on her lawn. The Bible says, "Keep thy heart with all diligence, for out of it are the issues of life." The best fence you can build around the garden of the soul is the fence of prayer which will help to protect it against temptation and sin.

Then, your garden of the soul must be cultivated and planted. You must sow good seed into your garden, and keep out the weeds of bad habits and sin. You

"COME CLEAN, MY LAD"

When the game is on and your friends about,
And you could put your rival out
By a trick that's mean, but wouldn't be seen;
Come clean, my lad, come clean!

When exams are called and you want to pass,
And you know how you could lead your class,
But the plan's not square—you know it's mean;
Come clean, my lad, come clean!

With the boss, away you've a chance to shirk,
Not lose your pay—not have to work,
He'll neither fire you nor vent his spleen;
Come clean, my lad, come clean!

When you're all alone and no one about,
And not a soul could find it out,
You're tempted to do a thing that's mean;
Come clean, my lad, come clean!

For a home awaits, and a girl that's true,
And Church and state have need of you,
They must have your best—on you they lean,
Come clean, my lad, come clean!

Anon.

must have patience and perseverance in caring for your garden. It took years to make some natural gardens beautiful; it is the work of a lifetime to cultivate the garden of the soul.

And the garden of the soul must be well watered. We all remember what havoc the drought of last summer made in our gardens. The showers of blessing which the soul garden needs come from the presence and influence of the Holy Spirit in your life. In one of our Church prayers we ask for the gift of the Spirit "to be over us and around us like the light and dew of heaven, and to be in us evermore as a well of water springing up into everlasting life."

With such care and attention the garden of your soul may become like the garden of the Song of Solomon, of which it has been said: "It was stocked with all rich and beautiful things. It gave pleasure to every sense: its fine forms and colors gladdened the eye, its ripe fruits gratified the palate, its exquisite perfumes gave delight, and its leaves yielded an additional joy by their agreeable shade." A holy soul is the most beautiful thing in the world, a paradise of heaven and earth.

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EXPOSED AT LAST

"I am satisfied on one thing at last; I found where my husband spends his evenings."

"You don't say so, dear; how did you find out?"

"I stayed at home one evening and found him there!"

CAMP MENSCH MILL

CULTURAL VALUES IN CAMP LIFE

To every Mensch Mill camper there comes something more than contact with fellow students, faculty, and completing courses of study. God has provided instructors in addition to those listed in the camp announcement leaflets. We do not consciously register for any of their courses, yet not one of us leaves camp without having absorbed at least part of their message.

The word "camp" seems to suggest to many, living in crude surroundings, far from civilization and cultural advantages, with nothing to do but to loaf aimlessly from day to day. But it means none of these things to young people of our Eastern Synod Camp. We do live there in a simple, well ordered way, to be sure. But our camp life and experiences are not lacking in cultural values.

A large portion of our hours there are spent in God's Mighty Palace of the Out-of-doors, where we are constantly in the presence of grandeur and beauty such as man has never equaled.

No university offers halls more conducive to fruitful study than we have found in the friendly shade of wide-spreading trees. No cathedral breathes an atmosphere more worshipful than that created by the lofty spires, symmetrical columns and arched



"Eloquence of Tree and Stream"

aisles of the woods, carpeted with soft moss, leaves and grasses, flecked with dainty pastel-hued blossoms. Temple incense is not so pleasing as the delicately blended fragrance of forest, flower, fruit, grass and grain. Beautiful stained glass windows in their subdued colorings offer nothing lovelier than the light of the sun sifting through the leafy canopy to the cool mosses beneath or shimmering through a fleecy veil of cloud. Nor can the most perfect man-made indirect lighting fixtures give the same awe-inspiring light that accompanies dawn, dusk and twilight, to say nothing of the splendor of a moonlit stream or landscape.

Never has vested choir sung hymns of purer praise and gratitude than do the little friends of wood and field. Organ has not yet been fashioned that sends forth sweeter strains than nature's myriad voices—so varied and yet in perfect harmony.

The artist's palette seems poor indeed, in comparison with the kaleidoscopic array of color in the ever changing color-scheme of earth and sky, and the work on his canvas pales in the presence of the picture before us fashioned by the Master Artist.

Truly, camp offers cultural advantages such as have inspired poets, philosophers, writers, musicians, artists, dramatists! Through this open book of Nature, God continues to speak to us as He has to others throughout bygone centuries, of that fuller, richer, more abundant life that cannot be imprisoned in a physical body nor within walls, but finds satisfaction only when in tune with Him. Then, through yearning love, like our Master's, we learn to lay aside self-desire in order that we may freely spend and be spent in service to God and others.

If even an old mill-site, off the beaten highway, may through vision and consecration be converted from a place that for years provided flour for men's daily bread and lumber for their shelter, into a place where preparation for fuller Christian living and building for eternity are paramount, then what transformations may be wrought in our own lives through God's grace!

Mrs. C. I. Lau,
Swanton, Ohio,
Zion Reformed Church.

Mistress: "I'm glad to hear you will be staying on with me after you are married. Do I know the lucky man?"

Maid: "Oh, yes ma'am. It's your son."

"Why do you call your alarm clock Macbeth?"

"Macbeth doth murder sleep."

Birthday Greetings

By Alliene S. De Chant

Guess what! Guess what! I've shaken hands with the world's champion kite-flyer! Remember John Garman (of our Pastor C. G. Bachman's New Holland, Pa., Charge) whose kite "Old Glory" was up for 70 hours and 53 minutes? I held his big silver cup that has these words on it: "Presented to John Garman for winning World's Championship in Kite Flying October 18-19-20-21-1929—70 hours and 53 minutes—New Holland, Penna." I leafed through John's "Old Glory" scrapbook and held two other trophies, one for "meritorious kite flying," the other, "third prize . . . 2nd flying contest Oct. 4th and 5th, 1929—16 hours and 46 minutes." But when his father showed me "Old Glory" (John was on a hike) I . . . I didn't touch it at first. That kite is No. 206 taffeta, sewed with shoe-maker's flax, was a sacred thing; so when I finally held it in my hands, I told Mr. Garman and the parsonage folks that it all reminded me of the time out in Shen-

chowfu, when "Heffy," as we all call our Missionary Clarence Heffelfinger, first asked me to play the new gift he'd brought from America—the very first piano that folks in that corner of China had ever seen. I fingered the reel, too, and its pegged lock, which John designed and M. C. Buckwalter, secretary of our New Holland Church School, made. I had John's merit badge sash in my hands, too, and counted its 12 emblems which mean that he's not only a Life Scout, but is two badges (plus five in which he's ready to take examinations) nearer his 21-badges-Eagle Scout goal. And this 15-year-old member of New Holland's Troop One helped a fellow scout to build a bridge that will carry the weight of 200 pounds, and a lean-to big enough to shelter three scouts. John has a Junior Life Saving badge too, and has made a high jump record of 4 feet 9 inches. He wears a cape of purple and gold when he plays the clarinet in the town's Boys' Band, and he likes to take part in dramatics at high school. But the finest thing about John and his parents is that they, like our beloved Lindbergh, are modest.



William Stoner
John Garman Truman Diem

Why! I had to ask to see all the trophies, and the kite, and the only way in which I got all the other news for you, was by asking and asking. So here's "Every inch a man" greetings to all my boys and girls who will keep modest no matter how many honors come to them.

P. S. A celebration was held for John and his companion, Truman Diem. There was a parade 45 automobiles long, from the spot where the contest began to the place where "Old Glory" came down. And at the dinner the speakers were Professor Charles W. Mayser, of the department of Physical Education at our Franklin and Marshall College, and Pilot J. P. Jones, chief of the Lancaster Airport. And among those on the committee of arrangements was our Rev. Mr. Bachman. And one of the songs the boys and the business men sang, was:

KITES

There are kites that fly in daytime,
There are kites that fly at night,
There are kites that sail just like an airship,
And they're some that don't go in for height.
There are kites that make you feel like bawling,
There are kites that make you want to fight,
But the kite that's got the whole world talking,
"Old Glory," Hurrah! "Some Kite!"

IS THE MOON MADE OF GREEN CHEESE?

When we read that the underground booze business is as great as the highly organized and well managed gasoline industry, we feel confident that the research work of the Association Against the Prohibition Amendment was done by Amos and Andy.

They just seem to "shovel in figures" without supporting evidence. If a billion isn't big enough, put in two billion. That's the impression we get from submitting the reports of the wet organizations to unprejudiced statisticians and economists.

The evidence from the colleges, from industry and from the social workers, points to bettered conditions in spite of the organized effort to discredit Prohibition. The decreased poverty from drink, the bettered living standards, the improved purchasing power this past decade, as reported by business everywhere; and our ability to weather the world depression better than the drink-ridden nations—all disproves the fairy story of the wets that America drinks more than before Prohibition.

But that doesn't affect the Amos and Andy School of Prohibition Research. The wine growers, the brewers, the smart set that puts cocktails above the Constitution and urges wholesale disobedience of the law, all support the wet cause. They must be served!

Hence Andy's figuring: ". . . seven million, eight million . . ."—Women's Christian Temperance Union.

Puzzle Box

ANSWERS TO—BEHEAD THE MISSING WORDS, No. 5

1. Spray—pray—ray.
2. Chair—hair—air.
3. Amuse—muse—use.
4. Aware—ware—are.
5. Rowing—owing—wing.
6. Descent—scent—cent.
7. Drain—rain—ain.

DOUBLE-TIED WORD CUBE, No. 18

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Across:

1. To be conveniently near.
2. To worship with profound reverence.
3. A line, or a point of a lens.
4. To speak in a slow, lazy manner.
5. When he shrieks, shouts or cheers.

Down:

Same as across.

A. M. S.

Young Isaac had not been away from home very long, when he sent his father this telegram: "Am broke and have no friends. What shall I do?"

Abram his father wired back: "Friendship is a wonderful thing; make some friends right away."

Home Education

"The Child's First School is the Family"
—Froebel

THE LIE

By Esther Hull Doolittle

Anne-Marie came dancing in from kindergarten.

"Have a good time today, dearie?"

Mother was washing baby brother's flannel things at the tubs in the kitchen. Her face was flushed and her back ached. Anne-Marie stood on tiptoe for a kiss.

"Oh, yes, and I went to Polly's house afterward. Oh Mother, she's got the darlings kitten! It's all black but—"

"Did Polly's mother feed you cake again just before lunch?" her mother interrupted. Turning quickly, a black scowl on her own pretty face, she searched her little daughter's sternly.

"N-n-no, Mother," faltered Anne-Marie. "Sure?"

But Anne-Marie had already danced herself out of the strained atmosphere of the kitchen.

Next morning when Anne-Marie's mother went to get the milk bottles from the back steps she beheld a strange sight. There was a long black procession of ants

parading to and from the pocket of her little daughter's coat hanging in the back hall.

"U—huh! Just as I thought," said she gingerly lifting the coat from its hook.

"Cake crumbs! Frosting, too! At eleven-thirty in the morning! Whatever can that woman be thinking of!" Then a devastating thought—

"Anne-Marie lied! To think that a child of mine should lie!"

Just then poor Anne-Marie came bounding in, her face all sunny morning smiles.

"Anne-Marie," her mother began sternly, "did you"—then she caught a glimpse of her own face in the mirror over the kitchen sink. The words died in her throat. There, glaring at her from the mirror, was a woman looking quite middle-aged though barely thirty, with deep furrows on her brow and heavy lines about the mouth—a

harsh forbidding face, unbelievable that it could be her own!

There was silence for a moment. "Well, I don't wonder," she thought. "Scared the poor child into telling a lie, that's what I did. My own baby, too!" She dropped weakly into a low rocker. Then, without so much as a glance at the pile of unwashed dishes in the sink, she opened her arms wide and Anne-Marie hopped cheerfully into them. Her mother held her close a second.

"Tell me, dearie, did Polly's mother give you cake yesterday?" she asked, gently smiling into Anne-Marie's clear eyes.

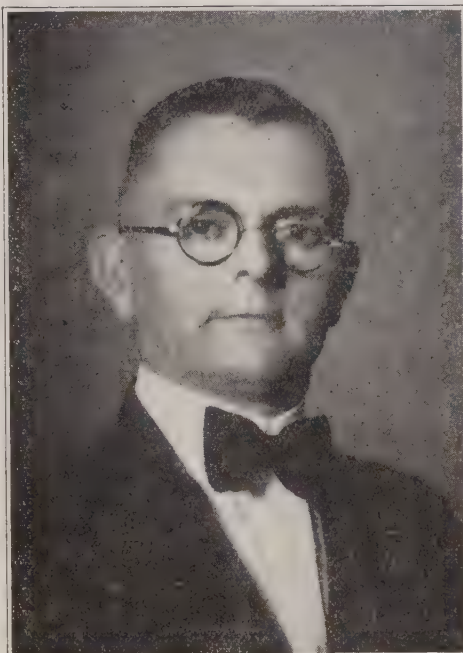
Anne-Marie looked down, then up. Dimples came out and she threw her arms around her mother's neck.

"Yes, she did, Mummy, but you looked so cross I was afraid to tell you, then." She snuggled closer.

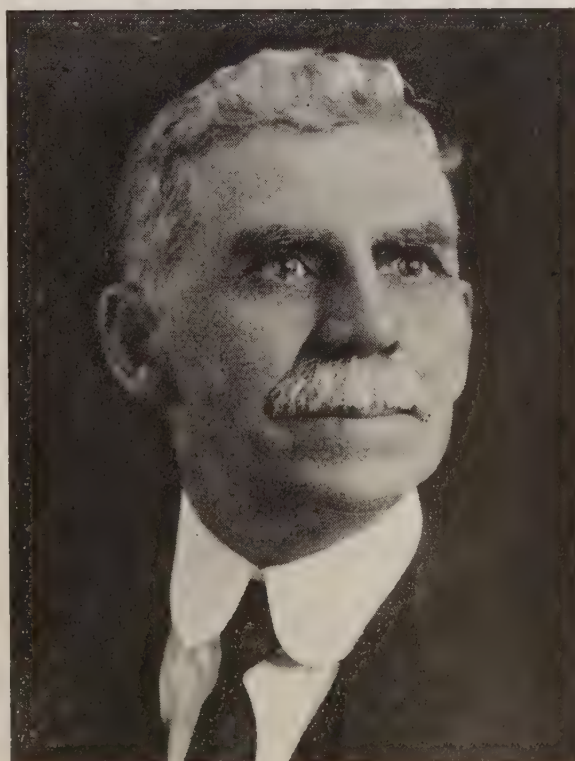
Then Anne-Marie's mother said aloud, "Mother's sorry she looked so cross. You must never be afraid again. Come now and have your breakfast."

To herself she added, "And thank God for kitchen mirrors!"

At the service of the 75th anniversary of the founding of St. Paul's Church, Edinburg, Va., which was held on Sunday, May 17, in connection of the annual meeting of the Virginia Classis, the congregation gave special recognition to the three living former pastors and the present pastor, Rev. J. Silor Garrison, Rev. Clarence Arey, Rev. J. Philip Harner, and Rev. O. B. Michael, the present pastor. A beautiful gold medal was presented to the beloved Rev. J. Philip Harner, former pastor, who is now retired in Edinburg, with words engraved as follows: "In loving recognition of faithful service, 1893-1929"—"Rev. J. Philip Harner, Edinburg, Va., 1926-1929." Rev. and Mrs. Harner are the parents of Rev. Prof. Nevin C. Harner, Ph.D., recently elected as Professor of Religious Education in the Theological Seminary of the Reformed Church, Lancaster, Pa., and Miss Phyllis Harner, R.N., Washington, D. C. Rev. J. Silor Garrison preached the 75th anniversary sermon at 11 A. M., and at 8 P. M., Rev. Clarence Arey preached. Nearly 1,000 people attended the Sunday services. The Ladies' Aid Society and the Consistory recently remodeled the Church and made it one of the most beautiful Churches in Virginia. Other ministers attending and having part in the anniversary services were: Revs. A. M. Gluck, D.D., S. L. Flickinger, D.D., Wayne H. Bowers, A. S. Peeler and C. E. Robb. Each of these pastors had large numbers of their members present also. Rev. O. B. Michael has been pastor about 17 months, coming to Edinburg from Winston - Salem, N. C., after serving there in his first pastorate more than six and a half years. Rev. Mr. Michael recently was the recipient of an honorary doctorate degree "for outstanding work and recognition in history and social science," but he does not choose to bear the title in his daily walk.



The Rev. O. B. Michael, B.D., S.T.M.,
Pastor of St. Paul's Church, Edinburg, Va.



At Right:

The Rev.
J. Philip Harner,
Edinburg,
Virginia.

"The kindergarten is based on sound educational principles, in that it capitalizes interest, deals with practical life situations, and utilizes the crises of experience to build moral character. I heartily endorse it."—W. A. Harper, President, Elon College, North Carolina.

Are the future citizens of your community receiving the advantages of kindergarten training? If not, write to the National Kindergarten Association, 8 West Fortieth Street, New York, for advice and information as to how a kindergarten may be secured.

It was little Willie's first ride in a railway train, and the succession of wonders reduced him to a state of hysterical astonishment. The train rounded a slight bend and, with a shriek of its whistle, plunged into a tunnel. There were gasps of surprise from the corner where little Willie was kneeling. Suddenly the train rushed into broad daylight again, and a small voice was lifted in wonder. "It's tomorrow!" gasped the small boy.

The Family Altar

By Prof. H. H. Wernecke, D.D.

HELP FOR THE WEEK OF JUNE 15-21

Practical Thought: It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth. Romans 14:21.

Memory Hymn: "I Am Thine, O Lord." Reformed Church Hymnal, 648.

Prayer for children:

Lord we pray that Thou wouldst keep
Watch upon us while we sleep;
Guard us from all harm and pain
Till the day comes 'round again.
Bless all those whom we love best—
Father, mother and the rest. Amen.

Monday—The Sin of Causing Others to Stumble. Romans 14:13-23

Just as we hear much today about personal liberty so Paul heard much among the Corinthians of Christian liberty. In both cases the matter became a point of discussion because it had been abused. While personal liberty is primarily a social and political problem, Christian liberty is more inclusive. Not only does it apply to meat offered to idols in Corinth, to Prohibition laws in America, but to things indifferent as well. The royal law of Christian love and charity does not boast of freedom but becomes all things to all men in order to save some. Is our example as

to certain types of amusement a source of stumbling? True concern for the welfare of others causes us to have a tender regard for the consciences of others as well as our own.

Prayer:

Courage, brother! do not stumble,
Tho' thy path be dark as night;
There's a star to guide the humble,
"Trust in God and do the right."
Amen.

Tuesday—Stumbling Blocks

Matthew 18:1-10

When Jesus spoke of offending "little ones," He did not mean merely those who are young in years, but those who like children are limited in experience or strength or knowledge or opportunity. Whereas He declares it to be a sign of greatness to care for such, He warns that causing one of them to stumble is so serious that drowning in the sea would be preferable to punishment awaiting one guilty of such a crime. If the hand, the foot or the eye cause offense, are occasion of stumbling, they must be cast away. Even the most bitter loss, the yielding of that which is most precious to our heart, is a small matter compared to causing others to stumble.

Prayer: We realize, O Father, we manifest too often a spirit of indifference to the welfare of others. Open our eyes to the needs about us and enkindle a flame of love in our hearts that makes us see in these needs an opportunity to serve Thee. Amen.

Wednesday—Sinful Traditions

Mark 7:8-13

The sinful tradition for which Jesus rebukes the Pharisees was a clear example of their hypocrisy and formalism. According to the law of God one should honor his father and mother; he should care for them and provide for their needs. According to an accepted tradition, however, if one should pronounce over any property the word "Corban," which means a gift, this property would be regarded as dedicated to God. But the tradition further provided that, while the property could not then be given to any other person, it could be used by its owner for his personal gratification. So a mere external form could be observed while at the same time the Ten Commandments were broken and the law of love violated. When we say, "It pays to go to Church" or "Giving the tenth will result in greater temporal blessings

for you," are we not in danger of substituting sinful traditions for the law of self-sacrificial love?

Prayer: Cause us to remember at all times, O Father, that Thou seest beneath the outward appearance and dost know our motives in all we do and say. Implant therefore such a deep desire to serve Thee that there may be complete sincerity at all times. Amen.

Thursday—Jesus' Love for Children

Matthew 19:13-15

This beautiful scene of Jesus receiving little children follows immediately upon the record of Jesus speaking of the sanctity of the marriage tie by which the safety of the home is secured. Here He teaches the "sacredness of childhood which brings to the home its completeness, its glory and its ennobling care." While the disciples seemed to think the children too insignificant to be allowed to interfere with the work or to demand the care of Christ, Jesus welcomes them with words that have been associated ever since with them. Where Christ is known and trusted and followed, there infancy is sacred and childhood is secure.

Prayer:

Jesus loves me; night and morning
Jesus hears the prayers I pray,
And He never, never leaves me,
When I work or when I play.

Jesus loves me; O Lord Jesus,
Now I pray Thee by Thy love
Keep me ever pure and holy
Till I come to Thee above. Amen.

Friday—David's Counsel to Solomon

I Kings 2:1-4

When David was dying, he gave to Solomon, his son and declared successor, the charge and instructions to keep God's commandments and to make conscience of his duty. "A dying father urges obedience to the authority of the living God." For then, and then only, there should not fail him a man on the throne of Israel. If Solomon, in his day, would fulfill the condition, then he would do his part toward the perpetuating of the promise. Obedience was desirable for Solomon's own welfare and his own time. Was it any less significant for the welfare of his subjects, even the generations that followed him?

Prayer: As we are reminded of the responsibility we have towards those dependent upon us and those who follow us, we pray that Thou, O Father, mayest cause

us to realize that all of life is a sacred trust and that the welfare of others must be considered of even greater importance than our own. Amen.

Saturday—Solomon's Wise Counsel

Proverbs 3:1-10

Solomon counsels here that constancy to duty promotes long life and happiness, that we must live in a humble and dutiful subjection to God and His government, that the way to increase our substances is to make good use of our present possessions. So shall thy barns be filled with plenty. "He does not say thy bags but thy barns; not thy wardrobe replenished, but thy presses. God shall bless thee with an increase of that which is for use, not for show or ornament—for spending and laying out, not for hoarding and laying up. Those that do good with what they have, shall have more to do more good with." Through Christ and in Him we have the assurance of temporal and spiritual blessings for time and eternity.

Prayer: We thank Thee, our Father, for teaching us the true values of life and that only he who is in harmony with Thy plan and purposes can enjoy true happiness and be truly blessed. Amen.

Sunday—Love for Others

I John 4:7-13

Twice before in this epistle love has been treated as a test of Christian life. "In the second chapter it was the commandment which one in fellowship with God would keep; in the third, it was a sign of likeness to the Father, which children of God would show; here it is a disposition which is traced to its source in the very nature of God as manifested in the gift of His Son." The love of man for God would not have been so surprising but God loved us at the cost of sending His Son. If such is the nature of God's love, we must show that we are His children by a love like His. Though it is indeed our duty, it is also the necessary expression of our nature, not only to love God for His goodness, but to "love one another," for by seeking the good of others we manifest His nature.

Prayer:

O brother man, fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile, a hymn, each kindly deed, a prayer. Amen.

NEWS OF THE WEEK

Mrs. Henry W. Elson

Demands for the repeal of the 18th Amendment and restoration of State option on Prohibition were made in planks drafted May 26 for the platforms of the New Jersey Republican and Democratic parties at the concurrent opening sessions of their conventions at Trenton.

Ward Randall, 12 years old, May 26 won the two trophies and \$1,000 first prize of the 7th annual national spelling bee held in Washington. He comes from Whitehall, Ill., and represented "the Register-Republican" of that city.

A true replica of Mount Vernon—America's contribution to the French Colonial Exposition—was formally inaugurated at Paris May 26. C. Bascom Slep is the United States Commissioner General to the exposition.

Aristide Briand, the veteran Foreign Minister of France, has decided to remain in office, feeling it is the best way to serve France and peace.

With President and Mrs. Hoover among

the guests of honor, a granite memorial "erected by the women of America" to those who lost their lives when the Titanic sank in 1912 was unveiled on the banks of the Potomac, May 26. The monument was designed by Mrs. Harry Payne Whitney.

The stratosphere flight of Professor Auguste Piccard and Charles Kipfer, Swiss scientists, has been successful. They left Augsburg, Germany, May 27 in their stratosphere balloon and ascended about 52,000 feet (almost ten miles and easily a world record). They descended 18 hours later on the Gurgi glacier in Oetz Valley in the Austrian Tyrol.

The Netherlands has joined the International Church Movement initiated at Stockholm in 1925. The Dutch Church Council of eight Protestant Churches together with the old Liberal Catholics, assembled May 29 at Utrecht. The movement aims to popularize the idea of union Churches, dealing with relations between races and nations, social, economic and eth-

ical, and with education and domestic life.

Government loans of \$47,064,319 have been made thus far to 400,000 farmers from the \$57,000,000 relief funds. The Arkansans got \$9,292,000. The government moves to protect itself from failure of some borrowers to repay money.

Charles A. Mooney, 52, representative from the Twentieth Ohio District, died at his home in Cleveland, Ohio, May 29. His death was the fifth among members of the new House and the third among the Democrats.

The dissolution in all sections throughout Italy of the organization known as the "Catholic Action" has been ordered by Premier Mussolini. At the same time the police closed all Catholic clubs in Rome. Pope Pius XI has canceled the Italian Eucharistic Congress which was scheduled for the first week in June. The relations between the Fascist Government and the Holy See are becoming increasingly grave.

Canada has made extensive changes in her tariff, most of them upward. Many affect products derived in large quantities from the United States.

Greater Paris has become a city just short of 5,000,000 inhabitants, according to recent census. The count shows 4,887,503, an increase of 32,000 in five years.

President Hoover made the memorial address at Valley Forge, Pa. Twenty thousand persons attended the exercises. Vice-

President Curtis was the chief speaker at Gettysburg.

All France honored the American war dead Memorial Day. The presence in France of General Pershing, Commander of the American Expeditionary Force, the delegation of American Mayors and groups of Gold Star Mothers gave special importance to the many observances.

The Presbyterian General Assembly rebuked the Federal Council of Churches of Christ in America May 30 for its guarded endorsement two months ago of birth control, and made a move at its session in Pittsburgh which may result in the withdrawal of the Presbyterian Church from the Council.

A group of five "intellectuals" who admitted they had opposed the Fascist regime and worked to discredit it, but denied that they plotted bombings, have been sentenced to terms of from 6 to 20 years by a special tribunal in Rome.

Announcement that the Leonard Wood Memorial for the Eradication of Leprosy has attained its financial objective with the receipt of cash and pledges totaling \$2,031,000 has been made by the Board of Directors of the organization, thus bringing to completion an undertaking started by General Wood before his death in 1927.

Belief that the geographic centre of population on the basis of the 1930 census would remain somewhere near the middle of Indiana has been expressed by the Census Bureau officials.

Railroads in the United States improved their safety programs last year to an extent representing a saving of 1,015 lives and the prevention of 27,565 personal injuries, the American Museum of Safety has announced. The 1930 awards of the E. H. Harriman Memorial Medals, given annually to railroads with outstanding safety records, were given to the Pennsylvania and New York Central. The former received the gold medal and the latter a certificate of honorable mention. The medals are provided by Mrs. Mary H. Harriman in memory of the late Edward H. Harriman.

The deficit has forced the United States Treasury to sell \$800,000,000 bonds, the largest issue since the war. The fact that the Government faces a deficit of about \$1,000,000,000 for the fiscal year and has been compelled to market hundreds of millions of dollars of short-term securities to meet current expenses is in part responsible for this issue.

Iceland with no army nor navy is in a sound financial condition despite the worldwide depression. There was virtually no unemployment in the last year, according to a statement from the Department of Commerce.

President Hoover and former President Coolidge will participate in the dedication at Marion, Ohio, of the \$800,000 mausoleum erected for President Harding by the Harding Memorial Association.

William Howard Taft, late Chief Justice, and Edward Terry Sanford, former Associate Justice, both of whom died Mar. 8, 1930, were eulogized in addresses by Chief Justice Hughes and Attorney General Mitchell when the Supreme Court met June 1 in its final session until the October term.

The Supreme Court of the United States June 1 refused to review the conviction of Albert B. Fall, Secretary of the Interior in the Harding Cabinet, for accepting a bribe of \$100,000 from Edward L. Doheny, in connection with the leasing of the Naval Oil Reserves.

The principle of the freedom of the press was upheld by the Supreme Court June 1, when in a five-to-four decision handed down by Chief Justice Hughes, the Minnesota "press gag" law was declared unconstitutional.

President Gaston Doumergue, of France, was married June 1 at the Elysee Palace in a strictly private civil ceremony. His bride is a school teacher and a widow. She was a former professor at the Jules Ferry Girls' School in Paris and is 57. The President is 68.



Mrs. Edwin W. Lentz, Editor
311 Market St., Bangor, Pa.

My neighbor is Mrs. Eli Reimer, Recording Secretary of the W. M. S., East Pennsylvania Classis. Through her I keep in close touch with the interesting work which engages her daughter, Mrs. Randall Zendt. Mrs. Zendt was President of the Woman's Missionary Society, West Susquehanna Classis, until with her husband, she moved to New York City. Since that time Mrs. Zendt has been connected with the Sailor's Home. Mrs. Orrin Judd, President of the Council of Women for Home Missions, is chairman of the Board of Directors. In the following article, Mrs. Zendt speaks of service to seamen in port.

Service to Seamen in Port. "Doubtless many of you have visited the west side waterfront, North River, New York City, between Piers 54 and 60, or thereabouts,—either when you sailed or bade farewell to friends or relatives who embarked for European ports. Just south of this section, below 14th Street, opposite Pier 51, is located the Sailor's Home and Institute of The American Seamen's Friend Society, organized in 1828 under Protestant non-denominational auspices. Here we have lodging capacity for over 200 seamen, and provide them with social recreation and religious services. The "Church of the Sea," Rev. James C. Healy, Chaplain, is our 'upper room.' This room has been a haven of rest and peace to many after a trying voyage. My particular duty, in addition to secretarial, is visiting seamen, sick in New York City hospitals. This brings me in contact with men of the deck department, the engine room, the stewards' department, and includes men of mature years as well as boys in their teens, employed as bell boys and messengers on board ship. Then there are the women members of the crew known as stewardesses. There are, in my territory, three main hospitals, which I visit regularly several times a week. Quite frequently it is necessary for me to go outside my territory. Most of my patients are English speaking, coming largely from the British Empire; sometimes from Germany, Holland, Belgium, and South America. It is surprising how few of these seamen, while in port, enter into the life of New York City. So when illness overtakes them and they are rushed to the hospital, after their ships sail, they do indeed find themselves strangers in a strange land. While the hospital attendants do everything that can be done to make them happy and comfortable, yet there are many little personal needs that it is my privilege to supply. Sometimes I may be serving the very one who rendered kind services to you when as a passenger, the rolling ship confined you to your bunk. Often the patient is unable to write home. An official message has gone from the ship, briefly saying that J— has been detained in a New York hospital, and so a letter from someone who has actually seen the patient brings comfort to many an anxious one at home. Seldom do I make a visit without fruit, reading material, or stamps, and if the patients need anything else, I am happy to supply it, if at all possible. Changing foreign money into U. S. currency, locating if possible friends or relatives who came to this city some years ago, easing the patients' minds as to whether their baggage has been transferred from the ship to the Pier baggage room to await their discharge from the hospital—all these are the common requests which come to me.

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Address for Folder

MARY M. COWPERTHWAIT
Forksville Pennsylvania

Since January one of my patients has been a young man from the north of Wales, who having fallen down the hatchway of his ship, entered the hospital with a broken leg. Infection set in, and in March, to save his life, it was necessary to amputate the leg above the knee. At present he is still a patient, and his patience and cheerfulness have been amazing to me. There were weeks of happy anticipation of a wheel-chair, which he has been using for several weeks. During my last visit he proudly pointed to a pair of crutches which he would learn to use next. Finally there is the anticipation of an artificial leg. Along with the opportunity to serve material needs comes also the opportunity to talk together about the deeper things of life. Sharing our common experiences and aspirations in the endeavor to live a Christian life is of mutual benefit to patient and hospital visitor."

CENTRAL THEOLOGICAL SEMINARY

The Pastors' School was held May 25-29 with an attendance of 34 deeply interested students. Dr. Norman E. Richardson presented 9 studies, 4 of which were two-hour periods. The syllabi from a study for the future and one of the good results of the school is that so many have determined to follow out this course of study. Rev. Henry C. Munro of the International Council brought two inspiring lectures and four of our Reformed pastors presented very helpful studies on certain definite practical subjects.

One student said at the close: "I have been very much pleased with this Pastors' School. With the material we have at hand we can continue a systematic study of the subject. I think a school of this type has a place in the work of all pastors. I for one would like to have the same kind of a school next year."

Another student said: "The Dayton Pastors' School fills a gap in the life and practical work of our ministry. A well directed program of study in the field of Christian Education has been supplied, and much has been packed into the hours of a few days. The modern minister can hardly afford not to supplement his work with study of this kind."

Henry J. Christman.

THE CENTENNIAL MEETING OF THE CLASSIS OF NORTH CAROLINA

(Continued from page 2)

the Committee on Education, several fine addresses were delivered on the present needs and future possibilities of Catawba College. A very strong temperance resolution endorsing the 18th Amendment to our Federal Constitution and urging all our people to refrain from the manufacture, sale and use of intoxicant drinks was adopted. The report of the Committee on State of the Church showed a very slight increase in the membership during the year. In connection with the Missionary and Stewardship report, the benevolent needs of the denomination were presented and the people were urged to do more sacrificial giving to meet these needs.

The fall meeting of the Classis will be held in Beulah Church, Upper Davidson Charge, and the spring meeting will be held in Memorial Church, Maiden.

THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.
Third Sunday after Trinity, June 21, 1931

The Sin of Causing Others to Stumble Temperance Lesson Romans 14:13-23

Golden Text: It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumblest. Romans 14:21.

Lesson Outline: 1. Censoriousness. 2. Brotherliness. 3. Christlikeness.

Paul's letter to the Roman Christians is a profound theological treatise. Its major theme is sin and salvation. Paul pictures the entire fabric of human history as being under God's redemptive purpose and power, from the beginning to the end of time. In the first part of this great epistle, its doctrinal portion (1-11), we find a profound philosophy of life, a Christian interpretation of its ultimate meaning for individuals and for the whole human race.

But our present lesson is not taken from this section of the letter. It is found in the second part, which deals with practical matters. Unlike some moderns, the great apostle saw an intimate relation and a close connection between creed and deed, between doctrines and duties. In his many writings he never sunders what God has joined together. Each of his letters passes from the formulation of great Christian doctrines to the proclamation of high Christian duties. So in Romans. The last chapters of this letter contain the essence of Paul's ethical system, partly in the form of general exhortations, and partly in special discussions which were suggested by the moral problems that were perplexing the Roman converts to the new faith.

The Church at Rome was not founded by Paul himself. The gospel had reached the imperial city on the banks of the Tiber in some way unknown to us. But Paul was deeply interested in the welfare of the Christian community in the political capital of the world. He greatly desired to visit the Roman Christians, and his coming to them at last in bonds was the realization of a long cherished hope. But previous to his journey to Rome he had sent this letter to the brethren for their instruction and edification.

The Church at Rome consisted of both Jewish and Gentile converts. The Jewish Christians had come into the Church with all their passionate loyalty to the Mosaic rites and laws. They failed to comprehend that the gospel of Jesus superseded these beggarly rudiments of religion. They mingled the old with the new. They accepted Christ as their Messiah, but, at the same time, they still observed scrupulously the requirements of the law, in the eating of flesh, the drinking of wine, and the washing of hands. The Gentile Christians, on the other hand, had embraced Christianity without this legalistic heritage. They regarded the narrow and petty asceticism of their Jewish brethren as bigotry, yea as a perversion of true Christianity. And they refused to practise it. But the Jewish Christians were profoundly convinced that their legalism was the superior type of Christian faith and life. They censured their Gentile brethren for their indifference and neglect. Students of the apostolic age tell us that the issue, thus joined, threatened the very life of the early Christian Church.

In our lesson chapter Paul deals with this controversial question in a truly Christian spirit. He lifts both factions on a higher plane of reasoning and on a nobler

plane of living, where narrow-minded prejudice and contemptuous indifference are melted in the passionate love of souls, "for whom Christ died" (v. 15). The censorious Jew lacked vigor of faith. Hence he magnified the importance of unessential things, and criticized those who neglected or rejected them. The liberal Gentile was right in rejecting these man-made ordinances as essential to salvation, and in claiming for himself perfect freedom in things morally indifferent. But he was wrong in his contemptuous indifference to the moral scruples of his Jewish brethren. And what both factions needed most of all was a larger measure of the spirit of true Christian liberty, which emancipates the weak from narrow prejudice and petty censoriousness, and which liberates the strong from selfish indifference. What both parties to the strife needed was more brotherliness, which seeketh not its own pleasure or profit, but the highest good of all.

Our customs have undergone many changes since Paul wrote this Epistle to the Romans. But the same problem confronts us still that vexed the Church at Rome. It has assumed new forms, but beneath its modern guise we discern the old question, What shall be the consistent attitude of sincere and earnest Christians toward things lawful, but not expedient? And, especially, What shall be our personal attitude toward strong drink, which, in our land, is neither lawful nor expedient?

There are things sternly forbidden in the Bible, while others are clearly commanded. And where the issue is clearly one of right or wrong, the problem of conduct is easily solved for one who seeks to follow the Master. No Christian is ever in doubt concerning the works of the flesh, "which are these, fornication, uncleanness, lasciviousness, idolatry, sorcery, enmities, strife, jealousies, wraths, factions, divisions, heresies, envyings, drunkenness, revellings and such like. They which practise such things shall not inherit the Kingdom of God. And they that are of Christ Jesus know the fruit of the Spirit, which is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, temperance: against such there is no law" (Galatians 5:19-24).

But there remains a large sphere of human conduct that is neither included nor excluded specifically in these biblical categories of things good or evil. This sphere varies in different ages and countries. It cannot be described in terms of virtue and vice. It consists of personal habits, of national customs that do not seem wrong in themselves, and yet are debatable and dubious because they are stumbling-blocks to many. Dancing, cards, theaters, smoking belong to this category. And the moderate use of liquor, for many, also belonged in this debatable category, until the law of our land put an end to all further debate regarding this question. Since the adoption of the constitutional amendment our first duty, as Christian citizens, is to practise and teach law-observance.

But we realize only too well that the law has by no means solved our national temperance problem. It will never be fully or finally solved by law, whether based upon biblical proof-texts or upon statutory enactments, but only by voluntary obedience to the highest principles of Christian conduct. There is more reason than ever today to teach our youth the principles, derived from the gospel of Christ, which should govern and control our Christian conduct. We may find them in our lesson as stated by Paul, where the great apostle applied them to the solution of the most difficult and dangerous problem of the early Church.

I. Censoriousness. In the Church at Rome, the divided opinion of its members led to censoriousness. And Paul begins with a solemn warning against this thoroughly unchristian attitude.

The scrupulous brethren, who abstained from meat and drink for conscience's sake, censured the liberal brethren who indulged freely in both. They called their conduct impious. And these liberal brethren treated the conscientious scruples of the ascetics with contempt and indifference. They called them narrow prejudices. Thus both parties manifested an uncharitable spirit. Strength looked with disdain upon weakness, and weakness spoke with bitterness of strength. Their uncharitable condemnation proceeded from a presumptuous intermeddling in the affairs of the personal conscience. "But thou, why dost thou judge thy brother? or thou again, why dost thou set at naught thy brother? for we shall all stand before the judgment-seat of God" (v. 10). "So then each one of us shall give account of himself to God" (v. 12).

We, too, still need to heed Paul's warning against censorious intermeddling in the affairs of the personal conscience. Men still usurp the prerogative of God by passing uncharitable judgment upon conduct that differs from their own. Some scoff at the scruples of "the weak," calling them prejudices and protesting against them as a fanatical curtailment of personal liberty. Others protest with equal vehemence against the practices of the more liberal. Thus, each makes his conscience the norm of right; and his conduct, the standard of practice. Paul says to such men, Follow the dictates of your own conscience, but do not meddle censoriously with the conscience of others. Let God be their judge and yours, to whom all men are accountable.

II. Brotherliness. But, obviously, this Pauline principle of non-interference is far from being the whole truth. It may be gravely abused. It rebukes the crank whose fanaticism knows no respect for the individual conscience. But it may also furnish so-called "liberals" a specious logic for their doctrine of the unrestrained license of men to do what they please. They resent agitation against the pollution of the stage, the desecrating of the Sabbath, the perils of dancing and cards. They repudiate the prohibition amendment. They regard all this as fanaticism, and as an unwarranted interference with personal liberty.

Paul's further argument quite exonerates him from any complicity whatsoever with this modern guild of liberals, and from responsibility for their selfish and sordid philosophy of life.

After warning Jews and Gentiles against uncharitable judgments and censorious self-righteousness, he makes an earnest plea for more brotherliness. He admits that, theoretically, the Gentile brethren in the Roman Church are right. Their enlightened Christian conscience has set them free from the narrow prejudices of their Jewish brethren. But now Paul points to a grave danger arising from the practice of their freedom. It may become a stumbling-block in the way of the overscrupulous brother, and cause him to fall. Hence the apostle commands the strong brother to sacrifice the freedom which is his, and to manifest brotherliness in the avoidance of things which may be harmless to him, but hurtful to another; lest his life be lawful, but not conformable to love, which is the highest law.

Two things must be noted in order to appreciate fully the force of Paul's noble argument, viz., it is an appeal to the individual, and it is directed to the strong man of an enlightened Christian conscience. The apostle appeals to man, not men in the mass. And he grounds the divine principle of sacrificing things right in themselves upon love, not upon law. It is not a duty that can be enforced successfully by statutes. It is a high and holy prin-

ciple whose practice and propagation depend upon the growth of brotherly love in individual hearts.

To our blinded vision that often seems to be impracticable. We prefer the shorter way of law and force. But, in the end, we always learn that laws, at best, are only straight-jackets for moral imbeciles, and not a remedy for social diseases. We need legal restraints. But we need especially the constraint of love. And the man whom Paul summons to the voluntary practice of brotherly love is truly a strong man. Like Jesus himself, he will manifest his strength, not by selfish indulgence, but by sacrificial self-denial.

III. **Christlikeness.** "Destroy not with thy meat him for whom Christ died." "For he that serveth Christ is well-pleasing to God, and approved of men" (vs. 15, 18). That is Paul's last word to the Roman Church about their problem—Christlikeness!

Self-denial of the strong for the weak finds its glorious example, its sufficient motive, and its divine inspiration in Jesus Christ. He lived the principle which Paul commends to strong men. His gospel lifts it before the Church in all its power and glory. A disciple of Jesus does not live for himself alone. The most precious part of his Christian heritage is the privilege and power to deny himself for the sake of his brethren. What seems to be a surrender of his human rights is in reality the assertion of his divinest right and duty to follow Jesus in the establishment of the Kingdom of God, which is righteousness, peace, and joy in the Holy Spirit.

Let us teach law observance. But let us not forget that the only radical cure of intemperance, as of all other sins, is Christian character. Laws may help, but they cannot heal. They do not of themselves create strength and goodness. Religion goes beneath the surface to the root of intemperance in the heart of man. There it applies the remedy. And the remedy is "putting on the Lord Jesus Christ."

CHRISTIAN ENDEAVOR TOPIC
By the Rev. Charles E. Schaeffer, D.D.
June 21: How Decide What Is Right and What Is Wrong? John 7:17

The difference between right and wrong is not always clearly defined. The two areas of life sometimes border so closely on each other that they cannot be clearly distinguished. If the line of demarkation was always properly indicated it would not be difficult to decide, for all of us want to do the right and shun the wrong. It is only when the two ways of life run into each other that we seem to hesitate which course to follow. There are, however, certain well defined principles in life which should govern our conduct. If we follow them we can never go very far astray. Right and wrong grow out of certain ideals, customs and habits of the people of the world. These ideals are based upon eternal laws and principles in the universe. A great philosopher once spoke about the natural law without and the moral law within us. Now all law comes from God. He is the great law-giver. The universe is controlled by law. There is not the minutest atom, no electron, that is exempt from law. These laws in the universe come from God, and when the forces of nature obey the same there is order and harmony in the world; when they disobey there is wreck and ruin. Obedience of law everywhere is the mandate of the universe. So there is a moral law within us. This also comes from God. Sometimes we call it conscience. Conscience is the moral monitor of the soul. It is our guide in life. Somehow there is something within us which seems to tell us what we ought to do and what we ought not to do. This is one of the great arguments for the existence of a Supreme Being, of a Personality that has intelligence, feeling and a will. If this were not so where would this native instinct in man to decide moral issues come from? It could not have developed from the brute up. The

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beasts of the field, the birds of the air have instinct, but no moral judgment. They cannot differentiate between right and wrong. They simply follow their instinct. But when we come to man we find in him a new element, the power of moral choice. He can discern between right and wrong. It is given to him to know the right and also to know the wrong. Consequently he has moral responsibility and he is held accountable for choosing the one or the other. His conscience tells him what is right and what is wrong.

Of course, conscience may sometimes play us a trick. The Bible speaks of a "seared conscience." If you put a hot iron on your skin it will sear it and it will lose its sensitiveness. So one's conscience may be seared. It may become so hardened and so callous that it will fail to function or to respond as it should. Then conscience can no longer be a proper guide.

It is usually a good thing to act on one's first impulse. When a moral issue confronts a person it is generally wise to act in accordance with the first promptings of the soul. This, however, holds good only when a person has been in the habit of making earnest and honest and sincere decisions in life. When a person has lived an honest life and has always tried to live up to the best of his knowledge and ability, then there is a strong moral basis built into his life which instantly asserts itself in deciding the great issues of life. It seldom goes wrong. Its voice speaks out in clear convincing tones. If one has built up this moral foundation the first impulses are almost invariably correct. These should be followed. If one hesitates then a whole troop of doubts and fears comes along. When the tempter came to Jesus in the wilderness Jesus never parleyed, never argued, never questioned. Instantly the decision was at hand. Promptly He replied. Had He wavered He might have been defeated. But He could decide so quickly and so decisively only because of the strong moral basis that had been built up in His soul. One, therefore, should always follow the right not only for the sake of the immediate response, but to enable one to decide properly questions that may arise in the future.

There are, however, other ways whereby we may decide between right and wrong. There are certain rules of conduct which should govern our actions. There are laws on our statute books, regulations of society which define for us the things that are right and the things that are wrong. These laws grow out of the experience of men through many generations. A certain course of life has been found to be practicable and profitable, and has commended itself to the good judgment of conscientious folks and this has been reduced to a law which is expected to be obeyed in the interest of order and progress among men. While, of course, one's conscience is the ultimate test, one should have proper regard for the combined wisdom of many generations of men. One cannot afford, therefore, to set himself against the wisdom of the many. One cannot say, "This or that law does not appeal to me, and therefore I will not heed it." How do you know you are right and all the others wrong? You may be in the wrong yourself.

There are certain questions "in the field of doubtful practice," which are at times quite puzzling to the younger generation. They ask, "Is it wrong to dance? Is it wrong to play cards? Is it wrong to go to the theatre? Is it wrong to smoke? Is it wrong to tell stories? Is it wrong to have a good time? etc." These questions can never be answered by yes or no. They are not strictly moral questions, involving right or wrong, but rather questions of expediency. The purpose of life must always be considered in the decision of these questions. What is life's purpose—what is the chief, the supreme good in life? Can you fulfill the best purpose in life by indulging in these things, or do they drag you to a lower level? In themselves some of these things may not be wrong but if they do

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not make for the fullest and best expression of your life you are wasting your time and strength by indulging in them. Life should always be lived to the fullest. If these things develop your life and bring out the best that is in you, then there can be no wrong in engaging in them. If, however, they rob you of your high ideals, if they make you more frivolous and foolish, if they interfere with the deepening of your spiritual life and devotion to your religious duties, then they become harmful rather than helpful. Here again one's conscience, one's Christian sense of duty, must be one's guide. This alone holds you accountable and this is the whole duty of man: to obey God and keep His commandments forever.

A MESSAGE FROM DR. RICHARDS

In reply to the cablegram sent to Dr. Richards by the Eastern Synod, the following message has just arrived from the Eleonoren-Hospiz, Bad-Nauheim, Germany:

I received the greetings of Eastern Synod a few days ago. Rarely have I received a letter or a message that pleased me so much. It was all the more gratifying because I never thought of such a thing. Now that the Synod, of which I have been a member for more than forty years, has spoken so graciously, I feel more than ever that I should like to continue to the end of the time allotted me by the Constitution of the Reformed Church as a Professor of Theology.

The doctor, who is probably the most noted heart specialist in Germany or in Europe, to whom I was recommended by the kindness of Mr. Oberlaender, of Reading, says I shall write to my friends at home that I will be alright again. These few weeks of rest and cure have done me a great deal of good and I hope to come back and take up my fall work with the same zest as in years past.

Mrs. Richards is enjoying a well-earned rest listening to the sound of sweet music or strolling through the 400 acres of park and woods. This is a little paradise for tired people and will cure most of the curable diseases.

Greetings to my friends and high appreciation of the message of Synod.

George W. Richards.

DEDICATION AND ANNIVERSARY SERVICES IN CHRIST CHURCH, NORRISTOWN, PA.

(See pictures on Cover Page)

Christ Reformed Church, Marshall and Noble Sts., Norristown, Pa., Rev. Cyrus T. Glessner, pastor, celebrated its 35th anniversary and the dedication of a beautiful new building, from May 17 to 24. The land upon which the new building stands, as well as the land upon which the old Church building now stands, was acquired in 1891 by a corporation known as the Christ Reformed Church of Norristown. About five years later the congregation or spiritual organization called Christ Church was officially sanctioned by Classis. The Church continually grew and by 1901, in order to alleviate in some measure the cramped conditions in the Sunday School, it was necessary to make an addition of two rooms. In 1913 extensive alterations were made, such as installation of electric lights, organ and other improvements. The Church building remained in practically the same condition from that time until the present. However in 1929, the Sunday School grew so large that it was necessary to provide more room for this work. It was impossible to add to the old building any longer and the decision to build an entirely new Church and remodel the old edifice into a modern Sunday School building proved to be the best way to satisfy the crowded conditions. Thus the present Church building, which was recently dedicated, is the result of that decision. This brief sketch would not be complete without mentioning the pastors who have so ably led the congregation in its work. Rev. Benoni Bates was the first pastor and served for 21 years. Rev. John M. Peck served for 4 years and Rev. Cyrus T. Glessner, the present pastor, has served for 9 years and it is hoped for many years to come.

The building is an example of the modern treatment of a time-honored style of Church architecture—the Gothic. In the high clerestory effect of the nave, transepts and chancel, and the low side aisles, the ancient cruciform plan is carried out. In mass and detail there are many touches of the more modern architectural thought. The front with its high nave window, beautifully proportioned, and with its delicate tracery, and the doorways below, all deeply recessed by the massive buttresses, are both vigorous and beautiful. Church heraldry and symbolism as used by the

Reformed Church have been used in the decoration of the front elevation. The seals of Zurich and the Palatinate are shown on either side of the great window, both represented by shields and stone panels surrounded by foliage. The seal of Zurich on the left has on it the representation of the burning bush, and that of the Palatinate on the right has a representation of the lily among thorns, and is on a diamond background. Two other symbols of the Reformed Church are placed at either end of the grape vine band over the doorway. At the left is a shield of Calvin with his hand holding a heart, while at the right is a symbol of Zwingli on a two-tone shield. The cornerstone is carved with various symbols representing the Christ. The main auditorium and gallery seats 625 persons. The basement has been developed into a Church social and recreational room. There is a large and well-equipped kitchen. The social room has a stage at one end and is amply large for basketball. The Church Consistory have their own private meeting room on a mezzanine floor off the rear stair hall, and the pastor's sacristy is in the north transept. The windows, from their brilliant portions of pure antique glass, which compose practically all the glass in the Church auditorium, to the deep purple and blue of the topmost bits of the Gothic tracery, harmonize excellently with the architecture of the building. The new Moller organ which is up-to-date in every way adds immensely to the sacredness of the Church services.

The service for the dedication of the Church building was held on May 17, at 11 A. M., when Rev. Theodore F. Herman, D.D., professor of Systematic Theology, Lancaster, Pa., preached the sermon. In the evening at 7.30, the organ was dedicated with Mr. John Thompson playing some beautiful selections. Community Night was held on Tuesday, at 7.30 P. M. Greetings from many of the Churches were given by the ministers of the community, and Mr. John Duddy, Jr., was the guest organist at this service. On Wednesday evening was Denominational Night, and greetings from the Reformed Churches were extended. Mr. Theodore Paxson, guest organist, gave a recital at the beginning of the service. The 35th Anniversary service was held at 11 A. M., on Sunday, May 24, when the editor of the "Messenger," Dr. Paul S. Leinbach, preached the sermon. The evening service marked the conclusion of a splendid and unforgettable week of services for Christ Church. This service was Home Coming Night and Rev. Wm. C. Rittenhouse, Williamsport, Pa., a son of the congregation, preached the sermon.

Although there was a feeling of regret in leaving the old Church in which there were so many fond associations, the tide of progress demanded adequate, larger and more convenient conditions and compelled this congregation to move on into this new and beautiful building. The transformation of the old structure into a Church School building is now proceeding. May Christ Church continue to move forward in the great work pastor and people are doing for the Kingdom of God.

The Consistory of Christ Church consists of: Rev. Cyrus T. Glessner, president; elders, F. M. Slanker; Philip Wisler, general superintendent of the Church School; George Sinclair; H. B. Tyson; Charles Frey and Harry Watson, assistant superintendent of the Church School; deacons, Lynford Umstead, financial secretary; George Reider; Frank Biehl; Samuel Detwiler; Raymond Naylor, secretary of the Church School; Harry Wolf; Clement Bergey; William Marsteller and Walter Bath; treasurer, Oscar B. Frey; and organist and choir-ister, John S. Thompson; Edith Hallman, treasurer of the Church School; Ladies' Auxiliary, Mrs. H. B. Tyson, president; Mrs. A. E. Cook, secretary; Mrs. J. O. Correll, treasurer. Woman's Missionary Society, Mrs. C. T. Glessner, president; Mrs. C. Riebel, treasurer; Mrs. H. B. Tyson, secretary.



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OBITUARY

MRS. ANN M. HAMMER

Mrs. Ann Maria Hammer, of New Paris, Pa., widow of the late Samuel I. Hammer, died May 27, 1931, at the home of her daughter, Mrs. Sewell Rogers, of Alum Bank, aged 79 years. Death was due to a complication of diseases.

She was a member of the Reformed Church at New Paris.

Surviving her are three daughters, Ruie Hammer, of Windber; Mrs. Sewell Rogers, above mentioned; Mrs. S. B. Allen, of 647 Cypress Ave., Johnstown, and one son, Earl H. Hammer, of 808 Coleman Ave., Johnstown. Another son, Harry H. Hammer, died in Johnstown in 1921.

The funeral service was in charge of her pastor, the Rev. J. Earl Dobbs.

MRS. A. C. BROWN

The funeral services of Mrs. Arthur C. Brown were held on May 16, at 2 P. M., in the Lutheran and Reformed Church, Freeburg, Pa. The services were very impressive and very largely attended. The body reposed in a beautiful casket amid a profusion of floral tributes from various organizations, relatives and friends, which were a splendid tribute to the departed. The services were conducted by her pastor, Rev. Lewis M. King, of the Reformed congregation, assisted by Rev. G. O. Neff, pastor of the United Brethren Church. Appropriate selections were sung by Mr. Robert N. Troutman and Mrs. Edwin W. Gheer, with organ accompaniment by Mrs. Charles A. Riegle. After the services the body was laid to rest in the family plot in Fairview Cemetery. Her age was 56 years, 6 months and 16 days.

After suffering from complications following an operation on Mar. 20, Mrs. Brown continued to fail in health and departed this life on May 13, at her home

in Freeburg, Pa., where she lived the greater part of her life. Her passing has left a void that cannot be easily filled and she will be missed in many ways. Before her marriage the departed was Miss Emma J. Arnold, the third and youngest child of B. F. Arnold and wife, Mary A. Keeler, born in Freeburg in October, 1874. She graduated from the Freeburg Academy and also was a graduate of the Musical College. Later she studied voice in Brooklyn, N. Y. In May, 1892, she was confirmed by Rev. Wm. A. Haas as a member of the Reformed Church, in which she remained faithful to the end of her life. In 1893, she was married to Will L. Bassler, to which union there was born one daughter, Kathryn, who survives. During her marriage she lived in Toledo and Harrisburg, and after the death of Mr. Bassler, she returned to her parental home. June 16, 1923, she was married to Arthur C. Brown, Freeburg, representative of the New York



Mrs. A. C. Brown

Life Insurance Co., by the Rev. J. F. B. Griesemer, then Reformed pastor at Selinsgrove. Surviving her are the husband; daughter Kathryn, wife of Herman L. Gass, of Sunbury; her father, who will be 90 years old May 29 next; and three grandchildren, Jane, Richard and Dale Gass.

Mrs. Brown was highly active in religious and civic affairs, especially in musical circles; being a talented vocalist she freely used her talent on all occasions whenever called upon. She rendered a wonderful service with her delightful voice and the greatest service she gave so efficiently to the Church, in which she was a member of the choir and many other activities in that body. She was a member of Selinsgrove Order of the Eastern Star; an active member of the Ladies' Aid Society, serving as its secretary for many years. She took prominent part in many public functions as soloist and was therefore widely known as a woman of sterling Christian worth and highly regarded for her high ideals in life.

MRS. SALLIE J. BATDORF

Christ Church, Annville, Pa., lost one of her most devoted and active members in the passing of Mrs. Sallie J. Batdorf. After an illness of a little over two years she fell asleep very peacefully May 9, at the ripe old age of almost four score years and ten. Mrs. Batdorf at an early age was confirmed by the late Dr. Jonathan E. Hiester as a member of Christ Church, of which she remained a faithful member all her life. She was a regular attendant at

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431

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all the services in the sanctuary as long as her health permitted.

For many years she was a superintendent and teacher in the Primary Department of the Sunday School, where the children learned to love and respect her because of her Christian example and character. Seldom did she miss a meeting of the Missionary Society or the mid-week Bible Study. Not only was she regular in her attendance but she also read regularly the Church papers—the "Reformed Church Messenger" and the "Outlook of Missions."

As a young girl she committed the Heidelberg Catechism, many questions and answers of which she could repeat in her declining years. This was always a great comfort to her. When a young girl she lived for some time in the family of the late Rev. Dr. Philip Schaff. This was a great inspiration to her all through her life. Often she would talk about the

scholarship of Dr. Schaff. Mrs. Batdorf was the last of her generation of the Stein family, having been a sister of the late Dr. John Philip Stein and Elders George W. Stein and Jacob Stein. She is survived by one son, John, of Annville, and three daughters, Mary C., Annville; Mrs. Daniel Emerson, Philadelphia, and Mrs. John Saylor, Annville. Dr. J. Rauch Stein, stated clerk of General Synod, is a nephew.

Funeral services were held on Tuesday afternoon, May 12, from her late residence, West Main St., Annville, in charge of her pastor, Rev. K. Otis Spessard, Ph.D., and her former pastor, Rev. Wm. F. DeLong, D.D. Interment was made in Evergreen Cemetery. The many floral offerings bore loving tribute to a life that radiated sunshine upon all who came in touch with her. "Her children shall rise up and call her blessed."

W. F. D.